

GEORGE, BISHOP OF THE  
ARABS: HOMILY ON THE  
CONSECRATION OF MARY



**George, Bishop of the Arabs:  
Homily on the Consecration of  
Myron**



## **Texts from Christian Late Antiquity**

**60**

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**George, Bishop of the Arabs:  
Homily on the Consecration of  
Myron**

**Translated by  
Baby Varghese**

**Appendix by Sebastian P. Brock**

**G**ORGIAS  
**JP**RESS  
2020

Gorgias Press LLC, 954 River Road, Piscataway, NJ, 08854, USA

[www.gorgiaspress.com](http://www.gorgiaspress.com)

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2020



ISBN 978-1-4632-0731-1

ISSN 1935-6846

**Library of Congress Cataloging-in-Publication  
Data**

A Cataloging-in-Publication Record is available  
from the Library of Congress.

Printed and bound by CPI Group (UK) Ltd, Croydon, CR0 4YY

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## INTRODUCTION

George was one of the last scholarly Syrian Orthodox bishops to live in the early Islamic period. Very little is known about his life.<sup>1</sup> He was probably from the area around Antioch, perhaps from Guma and was born ca. 660 (not 640 as Ryssel suggests).<sup>2</sup> After completing his early education under the local clergy, he seems to have studied at the famous monastic school of Qennesrin on the banks of Euphrates, perhaps the most important center of Greek studies in the Syrian Orthodox Church of the 7<sup>th</sup> and 8<sup>th</sup> centuries. George was probably an associate of Jacob of Edessa, who was in Qennesrin for some time. They were contemporaries and were from the same region.<sup>3</sup> His studies at Qennesrin helped him to acquire a respectable knowledge of Greek language, science and Aristotle's philosophy and especially to be promoted as bishop. Thus he translated the works of Aristotle into Syriac (*The Organon*) and completed the *Hexameron* (= Discourse on the Six Days of Creation) of his friend Jacob of Edessa which had been left incomplete at Jacob's death in 708.

According to Michel the Syrian, just before his death, Patriarch Athanasius II of Balad ordered his Metropolitan Sergius Zukunaya to ordain George as bishop of the Christian Arab Tribes (or 'nations' – *amme*) of the Hyrtia region, under the Maphrianate of Tagrit. The Arab tribes *'Aqulaye*, *Tu'yaye* and *Tanukaye* were under his pastoral care.<sup>4</sup> We can assume that he probably knew Arabic as

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<sup>1</sup> On his life see T'ANNOUS, pp. 672–679. See also BROCK, *Pseudo-Dionysius*.

<sup>2</sup> T'ANNOUS, p. 675.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid. p. 709.

well. Tannous has remarked that George was 'bilingual', perhaps 'trilingual'.<sup>5</sup> He also compiled a large number of *Scholia* on the homilies of Gregory of Nazianzus which shows that he had read extensively. George's commentary on the scriptures, in the form of *Scholia*, has been cited in the *Catena* of the Monk Severus and by Bar Hebraeus in *Ausar Roze* (= *The Storehouse of Mysteries*).

An exposition of the mysteries of *Baptism, Eucharist and Myron* attributed to George has been published by R.H. Connolly.<sup>6</sup> He was a gifted poet and authored six long homilies in twelve syllables: a homily on the Holy Myron in two recensions, a treatise on the Calendar,<sup>7</sup> a homily on Severus of Antioch,<sup>8</sup> a homily on the feast of Hosanna,<sup>9</sup> and a homily on the Forty Martyrs of Sebaste. A *Sugitho* (canticle) in heptasyllabic meter on Abraham and his Sacrifice is also known under his name.<sup>10</sup> He carried on extensive correspondences (preserved in BL 12154, fol. 222–291).<sup>11</sup> The most important among them is that written to the priest and recluse Yesu of Innib (north of Aleppo), in which George refers to Aphrahat and his works.

George wrote a longer and shorter homily on Myron in twelve-syllable meter. V. Ryssel translated both of them into German.<sup>12</sup> In 1892, Ryssel edited the longer version,<sup>13</sup> sometimes attributed to Jacob of Serugh. This is because Jacob usually wrote in this meter and it is popularly known as the meter of Jacob. The shorter version has now been edited by Sebastian P. Brock.<sup>14</sup>

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<sup>5</sup> Ibid. 712–13.

<sup>6</sup> George, *Com.*

<sup>7</sup> J. S. Assemani, *Bibliotheca Orientalis* [2 Vols. Rome, 1719–1721] I, 495.

<sup>8</sup> McVEY, *George*.

<sup>9</sup> RILLET, *Hom.* Tannous, McVey and Rillet give introduction to the works of George.

<sup>10</sup> See BARSOUM p. 117; on the mss. Ibid. p. 218, n. 471 ff. On the other works of George, see BARSOUM. Ibid. and TANNOUS.

<sup>11</sup> On the topics of his letters, see TANNOUS.

<sup>12</sup> RYSSEL, *Gedichte*. Longer version: pp. 14–36; 156–163; Shorter version pp. 9–14; 155–156.

<sup>13</sup> RYSSEL, pp. 46–80.

<sup>14</sup> BROCK, *Bishop*.

# METRICAL HOMILY ON THE CONSECRATION OF MYRON

The Syrian Orthodox Church gives special importance to the Holy Myron, used for the post baptismal Chrismation, consecration of the baptismal water as well as for the consecration of the churches and *Tablitho* (Antimension). The interest of the Syrian Orthodox Church in the 'mystery' of Holy Myron is a tradition that goes back to the *Ecclesiastical Hierarchy* (ch. 4) of Pseudo-Dionysius Areopagite (c.500). In fact, the works of Dionysius were translated into Syriac in the early decades of the sixth century and were revised and commented upon by Syriac writers.<sup>15</sup> Following the approach of Dionysius, Syrian Orthodox writers gave attention to both the celebration and the meaning of the consecration of Holy Myron.

Nine treatises on the Consecration of Myron have come down to us: (1) by Patriarch John I of Antioch (d. 648); (2) by Jacob of Edessa (d. 708); (3) – (4) by George Bishop of the Arabs (one brief prose commentary and a long Metrical homily published here); (5) by Moses bar Kepha (d.903); (6) by Antony of Tagrit (9<sup>th</sup> century); (7) by Lazar Bar Sabta (9<sup>th</sup> cent: lost ?); (8) by Dionysius Bar Salibi (d. 1171); and (9) by Bar Hebraeus (d. 1286) – *Mnarat Kudshe*: sixth base (a summary is given in *Zalge*). All except the Treatise of Antony of Tagrit have been published.<sup>16</sup>

Among various Syriac treatise on Myron, the homily by George, published here, is the only one in verse. Homilies of the patriarch John and Jacob of Edessa were certainly preached during the consecration. Sometimes they were paraphrased or new homilies were composed on their model (*see bibliography*). The works of Antony of Tagrit, Bar Kepha and Bar Salibi were rather commentaries in the strict sense.

The metrical homily of George was probably composed to be sung during the consecration of the Myron. The style is reminiscent of that of St Ephrem and Jacob of Serugh. The author follows an

<sup>15</sup> See BROCK, *Pseudo-Dionysius* pp. 128–129.

See also STROTHMANN, *Das Sakrament der Myron-Weihe* pp. 1–2 (gives both Syriac version of Sergius of Resh'ayna (d.536) and Phokas of Edessa (late 7<sup>th</sup> cent).

Also ID, "Pseudo-Dionysios Areopagita", 188–196.

<sup>16</sup> See the bibliography.

allegorical exegetical method with occasional use of typology. It is not a systematic commentary on the rite of consecration, like those of Moses Bar Kepha or Dionysius Bar Salibi. The author makes only a few allusions to the rites as such. There are striking differences between the 'Exposition of the mysteries' (published by R.H. Connolly) and the metrical homily. Though one can argue that the two works are not by the same author, we cannot exclude the possibility that the two works represent two stages in the literary career of the same author and were composed for two different purposes. The homily was probably composed for liturgical use (which perhaps explains the origin of two versions of the metrical homily), whereas the Exposition was addressed to the ordinary clergy and faithful (perhaps even the summary of a larger treatise).

The metrical homily attests that George was a gifted poet and a theologian who could articulate his thought with remarkable lucidity. He draws on biblical exegesis as well as on the Christological issues debated during his day. In his metrical homily, George explains the 'meaning of the oil and the anointing' in terms of the mystery of Christ.

In the early Syriac tradition, attested since the days of St Ephrem (d. 373), oil is a symbol of Christ.<sup>17</sup> Thus in his *Hymn on Virginity* (IV,7), St Ephrem writes: "The name of oil ... is like a Symbol and in it is portrayed the name of the Anointed (*msibo*)".<sup>18</sup> In this stanza, St Ephrem plays on the words *msb* (anoint), oil (*mesbo*) and *msibo* (Messiah). On the other hand, the patristic tradition saw a messianic prophecy in the Song of Songs (1:3): "Your name is oil poured out/emptied out". The Septuagint rendering is "Your name is the Myron poured/emptied out", whose Syriac translation is regularly quoted by Syriac fathers like Patriarch John (Myron, # 8) or Jacob of Edessa (Myron # 7).<sup>19</sup> Following these lines, George uses a series of titles for Christ. Christ is called "Pure Myron" (line 1); "Aromatic oil" (l.3); "Fine Nard" (l.5) and "oil of holiness" (l.25). Christ is the "pure myrrh" (l. 92; cfr. Songs 1:13).

<sup>17</sup> See B. VARGHESE, *Onctions...* pp. 47-49.

<sup>18</sup> K. McVEY (tr), *Ephrem, Hymns*, p. 277.

<sup>19</sup> On the origin of this rendering see, BROCK, *Jacob of Edessa, Myron*, p. 31, n. 63).

Jacob of Edessa speaks of the “emptying out of the Son of God: ‘Emptied out’ because, being full and overflowing, he emptied himself into our human form and made our wretched and feeble race full and no longer deficient”.<sup>20</sup>

This is certainly based on the Pauline theology of “the self-emptying (*kenosis*) of Christ” (Phil. 2:7). George explains the emptying out in terms of the theology of deification, as articulated by St Athanasius:

“ Oh Son of God, who of Your own sanctified Yourself;  
And became man to make men gods” (l. 57–58).

George shows how the entire earthly life of Christ was an example of his humility, that is, his self-emptying (l. 107–114).

George duly explains the miaphysite Christology (“One incarnate Nature of Christ”) as followed by the Syrian Orthodox tradition. He duly underscores the reality of the human nature of Christ. According to him, in the Upper room, the risen Christ showed his wounds to his disciples to “drive away the phantasy of the Phantasiasts” (those who held that the humanity of Christ was not real, but only an appearance). (cfr. l. 117–118). Christ appeared to his disciples in a room that was shut in order to show that as “God he can pass through solid objects” (l. 115–116).

Christ has done everything for our salvation. He is present in the sacraments and the liturgical celebrations and we converse with him and he cherishes us (l. 130). Liturgical celebrations are means to convince us of the reality of what he has done for humanity (l. 132), as well as of his promises (l. 133). They proclaim and convince us of the reality of the divinity and humanity of Christ (l. 134).

George’s audience was certainly aware of the Christological controversies of the day. Like his predecessors such as Severus of Antioch and Philoxenus of Mabbugh, George regarded “Nestorians” and “Chalcedonians” as those who “divide the Son of God” (l. 170). Following the Alexandrian Christology as expounded by Cyril of Alexandria, Syrian Orthodox fathers give emphasis to the divine nature of Christ (“Christology from above”). Christ is above

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<sup>20</sup> Jacob of Edessa, *Myron* #7.

all God incarnate and is "A True One from the True One without division" (l. 135). "While remaining God, in His love, he became man" (l. 137). He was God even when He suffered human limitations (l. 139). But in no way do George and the Syriac fathers minimize the human nature. "Also (He was) man, when He did the divine deeds" (l.140). George speaks of Christ as "Son of God who became Christ with humanity" (l.148).

In the anointing or in baptism, we put on Christ (l. 180; 183–184). In bread and in wine, we receive Him (l. 181). As we have mentioned above, George's style is direct and lucid. Thus he presents the goal of incarnation in terms of renewal (l. 185–189).

### LITURGICAL RITES

The following is an outline of the liturgy of the Consecration of Myron.<sup>21</sup>

- Maundy Thursday third hour, the singers are grouped in three choirs.
- Hymns; Sedro; censing of the nave by the bishop; OT lessons.
- Bishop enters the sanctuary and mixes the balsam oil with perfumed olive oil.
- Solemn Procession with the bottle of Myron in the nave; 12 priests, 12 deacons and 12 sub-deacons accompany with censors, fans and lights.
- Consecration (structure similar to that of anaphora).
- Signing crosses over the bottle and Epiclesis.
- Exaltation of the bottle on Bema.
- Concludes with a homily, and deacon's litany.

George does not refer to every element of the service. His comments are limited to the most important ones. According to the homily, the consecration of Myron took place on Maundy Thursday (l.203–204), a custom that existed until the days of Bar Hebraeus (13<sup>th</sup> cent). It was held at the third hour (l.215–16). The cer-

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<sup>21</sup> For the detailed outline see, *Nomocanon* 3:4; (tr). VARGHESE, pp. 50–53; BÉDJAN, pp. 31–34; Bar Kephā, *Myron*, p. viii.

emony was presided over by the bishop, dressed in white garments (l. 319), the usual colour for festal celebrations in the Syrian Orthodox Church until the Late Middle Ages. The bishop enters the sanctuary and mixes olive oil and Balsam, which symbolizes “the union of divinity and humanity” (l. 325–328).

The procession with the bottle of Myron, reminiscent of the Pre-anaphoral offertory procession, was the most solemn part of the celebration. Thus George offers a long commentary on it (l. 345–416). The procession leaves the sanctuary and moves to the northern side of the church, and goes in an anti-clockwise direction, reaches south and returns to the sanctuary and the bishop then places the bottle on the altar. North to South movement is given an allegorical interpretation (l. 379–404). The consecration is completed with an epiclesis (l. 425–434), signing of the crosses over the holy oil (l. 453–54), followed by the exaltation of the bottle on the bema in the middle of the nave towards four sides (l. 455–469). George points out that the oil is used primarily in the baptismal anointing (l. 521–524). It is not clear whether Myron was used for the consecration of the church in his day.

Most of the ideas that George expounds are already found in the homilies of Patriarch John and Jacob of Edessa. The metrical homily of George is primarily a liturgical hymn, though a few lines are dedicated to explain the miaphysite doctrine of Christ.

The homily of the Patriarch John is more biblical and pastoral. He dwells on the Old Testament figures of the oil and their fulfillment in the holy oil. John makes practically no reference to the liturgy, except that it was held “once a year” (# 12) and some remarks on the Procession (# 13).

## THE PRESENT EDITION

As we have noted above, George composed a longer and shorter version of the homily on the Consecration of Myron. The longer version edited by Ryssel (in 1892) is reproduced here, as the Syriac text is not always accessible to the students of Syriac language and liturgy. I have published an English translation in *The Harp* (Vol. 12, 2006, pp. 255–282). Here, I give a revised translation which was corrected by Dr. Sebastian Brock. Dr. Brock has also prepared detailed notes on the variant textual readings, given in an appendix. I am grateful to Dr. Brock for his kindness and willingness to read my translations into English, a language which is not my mother

tongue. I am solely responsible for any errors or printing mistakes in the Syriac or English text that remain. My sincere thanks to my friend Dr. George Kiraz for accepting the text for publication and also to Dr. Melonie Schmierer-Lee, who with her commendable skills edited the text.

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Paris Syr. 60v–65r. [There three homilies are identical].

BL. Add 21210, fol. 202r–205r.

See also VOSTE, *Pontifical*, pp. 44–53.



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BL. Add 21210, fol. 202r–205r.

See also VOSTÉ, *Pontifical*, pp. 44–53.





## TEXT AND TRANSLATION

**GEORGE BISHOP OF THE ARABS:****HOMILY ON THE CONSECRATION OF MYRON**

- 1 Pure Myron that filled Your Church with sweet scent,  
Grant to me the sense of smell, so that rejoicingly I may be made  
fragrant by You.  
Aromatic oil, which was poured out upon humanity,  
With you, may my head be anointed, and may I proclaim on earth  
the mystery of Your resurrection.
- 5 Fine nard that has filled the universe with its intensity,<sup>1</sup>  
From You may I acquire a sweet fragrance, and with You, may I  
sing to You.  
Delightful rose, by whose smell even the dead come to life,  
By You, may my wretched tongue be revived and be refreshed.
- 10 Delightful fruit, that in the Church has become food for us,  
May the nations that have enjoyed You and consumed You be  
enriched.  
Choice perfume to which no aroma can be compared,  
With You, may the words of my homily become pleasing in giving  
praise.
- May Your name be for You the Oil of Myron<sup>2</sup> that pleases you,  
'For Your mercy is better than life'.<sup>3</sup> May I delight in it.
- 15 Blessed field that Isaac indicated in his prophecy,<sup>4</sup>  
From You, may I gather the sweet-smelling spike of life.
- Choice Censer, who reconciled Your Sender by its fragrance,  
By You, may all my senses take delight in praising You.  
Plant of life that sprouted from the dry earth and ascended,  
20 Exhale Your fragrance among the choirs, so that they may praise  
You.

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<sup>1</sup> Cant. 1:12; Mk 14:3; Jn 12:3.

<sup>2</sup> Cfr. Cant. 1:3 (LXX).

<sup>3</sup> Ps. 63:3.

<sup>4</sup> Gen. 27:27.

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<sup>5</sup> Syriac text edited by V. Ryssel, in *Atti della R. Accademia dei Lincei*, IV.9, (Roma 1892), 48–80.

Hidden One, who is hidden from the angels in the heights above,  
Reveal in me Your mysteries and may I proclaim on earth to any-  
one who hears me.

Child of the Father, who became the child of a destitute woman,  
Grant me a mind that in silent wonder glorifies You.

- 25 Oil of holiness that flowed from the source of holiness,  
Sanctify my lips that they may praise You in holy fashion.  
Son of the Kind One, from whom flow all sorts of delights,  
In You, may the soul that desires Your kindness find delight.

Do not, because I have sinned, reject me, O Son of the Merciful  
One,

- 30 For You did not reject the harlot who approached You.<sup>6</sup>  
With her I press on to narrate Your story, I rejoicing as I do,  
For I have seen Your love that flows abundantly even upon the  
impure.

If I weigh my faults, they will outweigh much more than hers,  
Therefore, grant to me even greater mercy than to her!

- 35 You wish to give absolution and holiness,  
For, behold, I see that tax-collectors are also made holy:

However great was the wickedness, it received purity and holiness,  
However great was the wound, it received medicaments.

- 40 Therefore, in my case, let it not be irksome to You to purify me.  
And in addition, grant me that I may narrate Your story carefully.

May I become a second Mathew in proclamation,<sup>7</sup>  
For my role as a tax-collector is greater than his; (as) in his case,  
have mercy on me!

It is not that I want to define You, my Lord, for You cannot be  
defined;

But may I delight in Your praises and also give (others) delight.

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<sup>6</sup> Cfr. Lk. 7:36-50.

<sup>7</sup> Mt. 9:9.

حُمِرُوا بِحُمُرِ أَوْ مَعَ خُمُرٍ حَمَاهَا وَحُمُرُ  
حَمَاهَا وَآلِهَا وَأَصْرٌ كَاوُحًا كَبِطْمُ حَمَاهَا

مَحَبَّةً وَأَخًا وَوَلَدًا مَحَبًّا كَصَلَّى مَوْلَا.  
أَمْسَسَ صَدْرًا وَأَلَامَ عِلْمًا مَعْقُودًا كَر.

[illegible]

30  
 جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْتَكُونَ  
 دَعْوَاهُمْ لِقَاءِ رَبِّهِمْ فَيَنْقَضِ  
 وَاعْدَاجُ السَّاعَةِ لَمَّا كَانَتْ

١. اَلَمْ اَكُنْ مِنْكُمْ نَبِيًّا لَّدُنَّكُمْ وَبَيْنَكُمْ  
 وَبَيْنَهُمْ بَرْزَخٌ ۚ اَمْ اَنْتُمْ كَاذِبُونَ  
 ٢. اَمْ اَنْتُمْ اَرْسِلْتُمْ فِي الْمَدْيَنَ  
 رُسُلًا مِنْكُمْ لِيُخَالِفُوا وَعْدَ رَبِّ  
 35

حَصًّا، وَيَدُّ، وَهَدًّا حَصًّا، وَهَضًّا هَمْبَعًا،  
 هَمْبَعًا، وَكَلًّا مَسْعًا، هَمْكًا أَوْ هَمْعَةً.  
 مَعْبَعٌ أَوْ كَلٌّ لَا يَأْمَحُ كَوْ كَعْبُ مَعْبَعًا:  
 نَوْهَعٌ هَدُّ كَلٌّ أَمَّا: عَزَبُ دَرَبُهُ هَلٌّ.

40

أَمَّا مَلَكٌ فَلَا تَكُنْ أَيْلًا حَقِيرَةً أَلَا  
 وَكُنْ أَيْلًا مُصْعَقًا أَوْ مَيِّمٌ وَكُنْ حَقِيقَةً مُتَسَلِّمًا  
 كَيْفَ أَتَمَّ نَجَا إِيْلًا مَيِّمٌ وَلَا هَذَا أَيْلًا  
 أَلَا وَاتَّخِذْ دَرَكَاتِي أَوْ اتَّخِذْ

- 45 Daughter of the Arameans seized hold of me and stopped (me) to  
ask:  
What is the mystery of the unction of the Son of the Holy One?  
Therefore, may I be strengthened by You in explaining it,  
For its story cannot be told, except with You.
- 50 May I become as it were a harp for You, Lord, and speak in me!  
For great is the mystery and You are holy and I am weak.  
'Set now a guard for my mouth',<sup>8</sup> lest it turn aside,  
Lest I deal inadequately with (Your) story and become an abuser to  
the King.
- 55 May my voice, the words, and the song become Yours,  
And may I become a flute and do You sing in me!  
In You I trust knowing that I am feeble,  
Sanctify my tongue with Your holy songs.
- 60 O Son of God who of Your own will sanctified Yourself,  
And became man to make men gods.<sup>9</sup>  
Grant me that I may speak of Your abasement in wonder,  
And may the Church rejoice with the assembly of her children as she  
learns Your mysteries.
- O Daughter of the nations, summon the son of Jesse to sing for you,  
For that initiate saw your adornment and called you blessed.  
'Behold the King's daughter!'; he addressed you in his prophecy,  
'Who stands in glory at the right hand of the great King'.<sup>10</sup>
- 65 O impoverished lady, who suddenly became rich with immense  
wealth!  
Daughter of beggars, whom the King betrothed and made His own.  
Daughter of the licentious parents, who became chaste and holy,  
Daughter of the uneducated, behold, who all of a sudden has be-  
come learned.

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<sup>8</sup> Ps. 141:3.

<sup>9</sup> Cfr. St Athanasius, *On Incarnation*, 54.

<sup>10</sup> Ps. 45:9.

45 كُنَا أَتَمْنَا حَصْلَابَ هَفْعَلَا كَحَمَلَاكَ:

وَصْنَهُ وَأَزَا بِحَمْسَةِ أَمْ وَكَ مَبْعَلَا.

فَعَلَّحَهُ وَأَا حَبِ أَامَسَا وَأَقْعَمَ كُنَا:

وَالَا أَنْ حَبِ لَا مَعْلَمَكَا مَعْنَا وَحَكَمَا.

50 أَمَدَا حَبِ مَعْنَا أَمْ قُنَا هَإِيَّا مَعْلَا كُنَا:

وَوَا أَا وَكَ هَإِيَّا مَبْعَلَا أِيَّا هَإِيَّا مَكَا.

أَقْصَمَ مَعْنَا نَهْأَا حَقْعَمَدَ وَحَصَا تَعْمَلَا:

هَإِيَّا حَقْمَر مَعْنَا مَعْرَجْنَا حَصَلَا أَمَدَا.

وَمَكَا تَمَدَا مَلَا مَعْلَا أَدَ وَهَمَدَا:

هَإِيَّا أَمَدَا أَمْ أَحْمَلَا هَإِيَّا رَمَدَا حَمَدَا.

55 حَكَمَا هَإِيَّا مَصَا إِيَّا كَبِ مَبْعَلَا إِيَّا وَتَكَلَا إِيَّا:

مَبْعَلَا كَعْبَ مَصْنَعَتَا مَر مَبْتَعَلَا.

كَ أَمَدَا وَحَرَجْنِيَّة مَبْعَلَا تَعْمَلَا:

هَإِيَّا إِيَّا أَدَ أَمَدَا لِأَتْعَلَا تَحَبَّ:

هَدَ حَمَدَا وَهَمَدَا مَلَا هَمَدَا مَبْعَلَا إِيَّا:

هَإِيَّا حَبَا حَقِيقَتَهُ وَتَقْتَنَهُ وَكَلَا وَأَمَسَا:

أَه كُنَا حَقَقْعَلَا مَعْنَا كُنَا أَمَسَا وَمَرَدَا كَصَدَا:

وَمَرَدَا رَجَلَا مَعْنَا كَعْمَلَا هَلْهَلَا مَعْدَا كَصَدَا:

هَإِيَّا كُنَا مَكَلَا حَصْنَةً هَإِيَّا مَعْنَا كَصَدَا:

وَمَصْعَلَا حَمَدَا مَعْنَا مَعْمَلَا وَكَلَا وَكَلَا:

65 أَه مَصْعَلَا وَكَلَا مَعْنَا مَعْدَا مَعْنَا وَكَلَا:

كُنَا مَبْعَلَا مَكَلَا مَصْنَعَتَهُ هَدَحَبَا وَكَلَا:

كُنَا وَكَلَا وَمَصْنَعَتَا هَإِيَّا مَبْعَلَا:

كُنَا لَا وَكَلَا وَهَإِيَّا حَصَا مَبْعَلَا:

- Daughter of the ignorant who has vanquished the sages in disputation,  
 70 Daughter of the uncircumcised who put the circumcised too in wonder.  
 O Daughter of the impure, why do you investigate concerning the Holy One?  
 Here you are, pressing on in asking about the hidden mysteries!
- ‘All your beauty has been hidden’, said David,<sup>11</sup>  
 And behold, you have been adorned manifestly with vestments of excellent gold.  
 75 Behold, in your virginity, you have offered gifts to the King,  
 And virgins run after you, in holy fashion:<sup>12</sup>
- With pleasure and joy of heart, they come to you,  
 For you have left the house of your parents and its defilement.<sup>13</sup>  
 See how baptism gives birth to new children for you,  
 80 So that you may send them to the entire world, having authority.  
 And the coming generations will remember you with your humility,  
 And the peoples of the earth will confess the Son in your courts.  
 ‘Listen my daughter, look and incline your ear’, cries out David,<sup>14</sup>  
 And forget your people and do not remember the house of your father,
- 85 For, behold the king desires your beauty, O Daughter of light!  
 Worship him now, for He is your Lord, and also of your companions.<sup>15</sup>  
 Behold the rich assemble before you with their offerings,<sup>16</sup>  
 To seek your face, for the Son of the Holy One is in your chamber!

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<sup>11</sup> Cfr. Ps. 45:13.

<sup>12</sup> Ps. 45:15–16.

<sup>13</sup> Cfr. Ps. 45:11.

<sup>14</sup> Ps. 45:11.

<sup>15</sup> Ps. 45:10–11.

<sup>16</sup> Ps. 45:13.



70 كُنَا نَبْتَلِيهَا وَحَضَضْنَا رُحْلًا كَبِيرًا.  
 كُنَا لَا نَجِدُهَا وَأَوْ كَجِئْنَا حِلْمًا وَنَا هَضَبًا.  
 أَوْ كُنَا لِقْدَالًا حَضَلْنَا مَحْمُكًا كَلَّا قَبِيلًا.  
 هَذَا كَلَّا وَأَوَّا هَضَلْنَا مَحْرَمًا كَصَعْلًا كَه.

75 فُكِّهَ هَهُوَ فَمَضَّ هَضَلْنَا أَلْمَامًا وَهَبَّ أَمْنًا.  
 هَذَا كَلْحَفٌ قَصَدَ بِهِ هَذَا لُحَا جَحَلْنَا مَحْرَمًا.  
 هَذَا مَقْدُوقًا حَضَلْنَا مَقْبَلًا كَحَلْمًا كَهَامًا.  
 هَذَا كَلْمًا كَلَامًا وَهَبَّ هَهُوَ قَبِيلًا.

80 حَضَضْنَاهَا سَبَّهًا كَلَامًا حَامًا أُنْجَحَ.  
 هَذَا وَنَاوُفًا حَمَلًا أَدْعَمَ هَذَا كَلَامًا هَامًا.  
 هَذَا مَحْرَمًا كَصَدَّ هَضَبًا حَمَلًا شَبَابًا.  
 أَوْ هَذَا كَلَامًا كَلَامًا فَكَلَمَ لَمَعًا وَهَبَّ أَمْنًا.  
 هَذَا وَنَاوُفًا نَبَاتًا وَهَبَّ كَلَامًا حَمَلًا.  
 هَذَا كَلَامًا وَهَبَّ هَهُوَ كَلَامًا وَهَبَّ هَهُوَ.  
 هَذَا كَلَامًا وَهَبَّ هَهُوَ كَلَامًا وَهَبَّ هَهُوَ.  
 هَذَا كَلَامًا وَهَبَّ هَهُوَ كَلَامًا وَهَبَّ هَهُوَ.

85 وَهَذَا كَلَامًا وَهَبَّ هَهُوَ كَلَامًا وَهَبَّ هَهُوَ.  
 هَذَا كَلَامًا وَهَبَّ هَهُوَ كَلَامًا وَهَبَّ هَهُوَ.  
 هَذَا كَلَامًا وَهَبَّ هَهُوَ كَلَامًا وَهَبَّ هَهُوَ.  
 وَهَذَا كَلَامًا وَهَبَّ هَهُوَ كَلَامًا وَهَبَّ هَهُوَ.

Behold, you have recognized Him from the swaddling clothes,  
who He is, and whose Son.

- 90 And you saw the gifts that are piled before him by the mighty:  
Incense for his glory, gold and for His might and lordship,<sup>17</sup>  
Pure myrrh, symbol of his death and resurrection.

Look how, at the river, three witnesses became His proclaimers,<sup>18</sup>  
The Father with His voice, and the (Holy) Spirit by appearing, and  
the Son through touch.

- 95 See how, by His fasting, He has conquered Satan for You,<sup>19</sup>  
And by His wisdom, He has driven away and put to flight His  
temptations.

See how he had shown you (an example) when he healed the  
wounded,

- Along with all the signs and wonders He performed in Judea.  
Look how, on the mountain, among the new and old orders,  
100 He made Himself shining and showed Himself to you that He is Son  
of the Holy One.

Look how, on a colt, you acclaimed Him, together with your children,<sup>20</sup>  
And through the mouth of your children, you glorified Him with  
cries of Hosanna.

Look how, in the house of Simon, He allowed Himself to be per-  
fumed by the harlot.<sup>21</sup>

And He taught that you have authority to forgive debts.

- 105 He came, not to sanctify the righteous, who do not need it,<sup>22</sup>  
But to call, absolve and to sanctify the impure of the earth.

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<sup>17</sup> Mt. 2:11.

<sup>18</sup> Mt. 3:16–17.

<sup>19</sup> Mt. 4:2.

<sup>20</sup> Mt. 21:7; 15.

<sup>21</sup> Lk. 7: 36–37; cfr. Mt. 26:6–13; Mk. 14:3–9.

<sup>22</sup> Mt. 9:7.

90  
 أَلَا بُدِّلَ مَا مَكَرْتُمْ فِي آلِ فِرْعَوْنَ أَهْلَ لَهْوٍ وَأَهْلَ مَجْهِدٍ  
 وَفِرْعَوْنُ يُجَاهِلُ أَيُّ يَوْمٍ يُبْعَثُ  
 أَلَا جَعَلْنَا لِكُلِّ شَيْءٍ مَقَدْرًا  
 مَعَهُ يَوْمَ يُنْفَخُ الْأَشْجَارُ فَتَبْلُغُ أَرْضَ كَنْعَانَ  
 وَتُجْعَلُ الْأَرْضُ لِلْأَسْفَلِ الْأَعْلَى

95  
 أَلَا جَعَلْنَا لِكُلِّ شَيْءٍ مَقَدْرًا  
 أَلَا جَعَلْنَا لِكُلِّ شَيْءٍ مَقَدْرًا  
 أَلَا جَعَلْنَا لِكُلِّ شَيْءٍ مَقَدْرًا  
 أَلَا جَعَلْنَا لِكُلِّ شَيْءٍ مَقَدْرًا

100  
 أَلَا مَنَعْنَا آلَ فِرْعَوْنَ أَنْ يَكْتُمُوا  
 أَلَا مَنَعْنَا آلَ فِرْعَوْنَ أَنْ يَكْتُمُوا  
 أَلَا مَنَعْنَا آلَ فِرْعَوْنَ أَنْ يَكْتُمُوا  
 أَلَا مَنَعْنَا آلَ فِرْعَوْنَ أَنْ يَكْتُمُوا

أَلَا جَعَلْنَا لِكُلِّ شَيْءٍ مَقَدْرًا  
 أَلَا جَعَلْنَا لِكُلِّ شَيْءٍ مَقَدْرًا  
 أَلَا جَعَلْنَا لِكُلِّ شَيْءٍ مَقَدْرًا  
 أَلَا جَعَلْنَا لِكُلِّ شَيْءٍ مَقَدْرًا

105  
 أَلَا وَبَيْنَهُمْ قَاتِلَةٌ آلُ الْأَعْرَابِ  
 أَلَا وَبَيْنَهُمْ قَاتِلَةٌ آلُ الْأَعْرَابِ

Behold, His humiliation, mocking, insult and abuse,  
And the crucifixion and sufferings that He endured, He has re-  
vealed and shown to you.

- Look how, in the Upper-room, He gave his body and blood for  
your delight,<sup>23</sup>  
110 To show that he came voluntarily to death.  
Look how, He descended to the place of the dead and was placed  
(in the tomb) like (any other) dead person,  
To show you that He has authority over the dead to raise (them).

- Look how, by His resurrection, He consoled and gathered you, for  
you were scattered,  
And for those in shame, He covered them in shame and justified<sup>24</sup>  
them.  
115 Look how, in the Upper Room, when it was closed, He showed  
Himself to you,<sup>25</sup>  
To show you that He can pass through solid objects.

- See how, He showed you also (the place of) the spear and the nails,<sup>26</sup>  
To drive away from you the phantasy of the Phantasiasts.  
Look how, He assembled you on the Mount Olives, to see Him  
when he ascended,<sup>27</sup>  
120 Lest you should doubt the promise that He had given you.

Look how, He sent for you, the tongues of fire and the Spirit,<sup>28</sup>  
So that you should know that He has the same honour with his  
Father.  
Behold, the Holy One dwells in sanctuary and sanctifies you,  
And every day, you are spiritually enriched by him.

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<sup>23</sup> Mk. 14:15ff.

<sup>24</sup> Or *scattered*, if we read *zrq* for *zdk*.

<sup>25</sup> Jn. 20:19-23; 26.

<sup>26</sup> Jn. 20:25; 27.

<sup>27</sup> Acts. 1:9-12

<sup>28</sup> Acts. 2:3.

وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا  
وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا

وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا  
وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا

110

وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا  
وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا

وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا  
وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا

115

وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا  
وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا

وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا  
وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا

وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا  
وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا

120

وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا  
وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا

وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا  
وَأَمَّا قَبْلَهُ فَمِثْلُ قَدْحٍ أَفَرُتْسَلَا

- 125 He has fed you with His body and given you His blood to drink,  
 (and) His cross your strength,  
 His side has been pierced, so as to bear the fruit of baptism.<sup>29</sup>  
 The keys of the heights and the depths, He has given you, for He  
 loves you,<sup>30</sup>  
 And He promised you through his words (that) He binds and looses.
- 130 He made your sanctuary a throne for Himself, and He dwells with you,<sup>31</sup>  
 And every day you converse with the King and He cherishes you.
- In His mysteries, you rejoice and you take pride in Him and He  
 rejoices in you,  
 And you are assured of all that He has done for you.
- You do not doubt the kingdom and the height,  
 And you are assured of his divinity and also of His humanity.
- 135 A True One from the True One, without division,  
 And equal in power and in Kingdom and in creative ability.
- For, while remaining God, in His love He became man,  
 And He was the same in power, might and heroism.  
 He was God even when he suffered the human limitations,
- 140 Also (He was) man, when He performed the divine actions.
- O glorious one, who have learnt these hidden mysteries,  
 What mystery has hidden itself from your understanding?  
 I am amazed how your faith is,  
 So how shall I, so insignificant, dare to tell of you?
- 145 By the wonderful power of your faith, I approach,  
 O Christ, who became a voice in Paul, Speak in me!  
 Make me worthy to speak of You, O Son of the Holy One,  
 The Son of God who became Christ with humanity.

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<sup>29</sup> Jn. 19:34.

<sup>30</sup> Mt. 16:19.

<sup>31</sup> Cfr. Heb. 9:24.

125 فَيَكُونُ أَذَى لِّكَ وَهُوَ مُقْتَصِدٌ رَّحِمَتَهُ خُفَّتْ  
وَقَتَهُ لَا تُبَالٍ بِأَقْبَا قُلَا وَبُخْبَعُهُ بَالًا  
قُلْكُمَا وَوَقْتُهَا هُوَ مَقَامُ نَوَدٍ كَصِ كَبُورُ كَصِ  
وَالْعَلَاةُ بِي كَصِ وَحَبِّ قُلْكُمَا هُنَا وَهَاهُنَا.

130 حَبِّ كَلِّ لَا يُؤْتِيهِ كَصِ شُهُوَتُهَا هُنَا رُبَّمَا  
هَوَافُّهَا كَقَوِيٍّ وَخَلْقُهَا خُسْلَامٌ وَصَحْحَتُ كَصِ  
حَتَّى أَتَى وَهُوَ يَوْمًا سَلَامًا كَصِ هُوَ هُنَا كَصِ  
هَوَافُّهَا كَصِ قُلْكُمَا وَهَذَا قُلْكُمَا.

135 لَا حَصْحَصَةً إِلَّا هَلَا حَتَمَهَا قُلْكُمَا أَيْ  
هَوَافُّهَا كَصِ أَلَا هُوَ أَوْ إِنْغَمَاهَا  
سَبَّ هَوَافُّهَا وَفِي هَوَافُّهَا وَلَا قُلْكُمَا  
وَعَلَا حَسْلًا وَحَصْحَصَةً هَذَا هُوَ هُنَا.

140 هَبِّ أَكْهَدَا قَوِيٍّ حَتَمَتَهُ هُوَ كَنْغَلَا  
هَوَافُّهُ كَبُورُ حَسْلًا هُوَ هُنَا وَكَيْفُهُ هُنَا  
أَكْهَدَا هُوَ أَوْ كَبُورُ سَلَامٍ إِنْغَمَاهَا  
أَوْ كَنْغَلَا كَبُورُ هَذَا هُوَ كَنْغَلَاهَا.

أَهْ مَقْصُودًا وَكَلِمٍ وَأَزَا حَتَمَتَا أَمْلَاهَا  
أَمْلَا وَأَزَا قَوِيٍّ سَلَامٍ مَعِ هَوَافُّهَا  
أَمْلَا حَتَمَتَهُ كَصِ وَصَلَا وَخَا وَصَلَتَاهَا  
وَأَمْلَا أَمْلَاهَا أَمْلَا حَتَمَتَا وَكَلِمٍ أَمْلَاهَا.

145 حَسْلًا أَمْلَاهَا وَوَصَلَتَاهَا قُلْكُمَا إِنْ  
مَعْمُورًا وَهُوَ حَقَّ هَذَا قُلَا أَيْ مَكَلَّا كَصِ  
قُلْكُمَا أَمْلَاهَا وَوَصَلَتَاهَا كَبُورُ  
كَ أَكْهَدَا وَهُوَ مَعْمُورًا حَصْرُ إِنْغَمَاهَا.

Reveal to Your Church, the great mystery of your anointing!  
 150 O Son of God, You have given us life by Your humility.  
 The day of Your self-abasement bears a mystery for the Daughter  
 of luminaries,  
 And she desires to see clearly its interpretation.

O Bride of the Bridegroom, incline your ear with faith,  
 For these mysteries are understood only by faith.  
 155 And without it, the mystery cannot be listened to.  
 Whoever is wavering or doubting will not abide in you.

Let all the inquisitive and disputatious depart from you,  
 And those who are in doubt and investigate the truth.  
 Hold on to the simple, so that your faith remains simple.  
 160 Let the simple enter, and the cleverness keep its distance.

Let the lamb listen, for the investigation is reserved for the goats,  
 Seeing that the mysteries that are in you are too lofty for the tongue.  
 Let the sheep that recognize the voice of the shepherd rejoice at his  
 sheepfold,<sup>32</sup>  
 Let the wolves depart, for they tear to pieces the mysteries with  
 their inquiry.

165 Let the dove remain, and listen to the homily with faith,  
 Let the bird of prey that cunningly snatches (the fledglings) with  
 words depart.  
 Let the dove, whose heart is filled with innocence, settle down;  
 Let the hawk that threatens to destroy every fledgling, be driven away.

Let the enemies depart and let the friends and the sons of the mys-  
 teries enter,  
 170 Let him who divides the Son of God not remain in you.<sup>33</sup>  
 The mystery is great and the wavering heart does not grasp it,  
 Nor can a broken vessel hold good oil.

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<sup>32</sup> Jn. 10:16.

<sup>33</sup> The author refers to those who hold the doctrine of two hypostas-  
 es as well as two natures.



حَكِّدْ كَدَهْ حَكْبَامْ وَارَا وَظَا وَصَعْنَهْ أَمْرَ:  
 كَدَ أَكْدَا وَحَصَّهْ قُصْبُ سَتَا مَحَدْ كَحْ. 150  
 مُمْرْ مَهْ وَفُصْبُ وَارَا لَهْ كَحْ كَدَا نَهْ سَتَا:  
 مَرْجَلَا وَاسْمَا حَصَّهْ سَتَا فَهْ قُصْبَهْ.

مَحَصْنَامْ وَبَسَلْنَا حَصَّهْ سَتَا أَوْقَبْ أَوْقَبَ:  
 وَبُكَّيْ وَارَا حَصَّهْ سَتَا حَصَّهْ وَهَدَّ كَحْ.  
 وَحَكَّيْ مَحْنَهْ أَفَلَا مَحَصَّ وَارَا وَبَسَلْنَا:  
 أَسَا وَفَحِّيْ أَهْ مَحَدَّ كَحِّيْ لَا بَصَا وَحَصْ. 155

كُ كَرَّهْنَا نَعْمَهْ مَحَصَّ أَوْ وَفُوهَا:  
 مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا وَبَسَلْنَا:  
 مَحَصَّ كَحْنَا مَحَصَّ وَبَسَلْنَا مَحَصَّ كَحْنَا:  
 حَصَّ كَحْنَا مَحَصَّ وَبَسَلْنَا مَحَصَّ كَحْنَا. 160

أَمَدَا مَحَصَّ وَبَا حَكْبَامْ مَحَصَّ كَحْنَا:  
 وَارَا وَبَسَلْ مَحَصَّ وَفُوهَا مَحَصَّ كَحْنَا:  
 حَكْبَامْ وَبَسَلْ مَحَصَّ وَفُوهَا مَحَصَّ كَحْنَا:  
 مَحَصَّ كَحْنَا وَبَسَلْ مَحَصَّ كَحْنَا مَحَصَّ.

مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا:  
 مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا:  
 مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا:  
 مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا. 165

مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا:  
 مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا:  
 مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا:  
 مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا مَحَصَّ كَحْنَا. 170

- Faith consumes the Son of God (in) the bread,  
 And she drinks the wine, the type of His blood, and is true for  
 Him.
- 175 Through the priest, she enters the sanctuary and she does not doubt,  
 For everything that she asks, she receives from him abundantly.
- She bears the cross and in it she sees the Son of God,  
 She descends into the water and she does not doubt that it is Him  
 that she puts on.
- 180 Similarly, here also she wants to believe firmly without investigation,  
 Truly with the oil of holiness, she puts on the Son of God.
- He is the Lord, the bread, the drink, as well as the absolution,  
 And He is the crucified One, and He is always present and waits  
 for us.
- It is He who weaves vestments always to clothe us.  
 And it is He who became the oil of holiness that gladdens us.
- 185 In the beginning, Adam was created as a new creature,  
 But because he became old, He came again and renewed him.  
 In the beginning, the Father fashioned Adam from the earth,<sup>34</sup>  
 And now, He assumed him and made him new with His own pas-  
 sions.
- Him who had become old and sold himself to pleasures,  
 190 He made him free, and he became new by the passion of his Son.
- Because he had ruined his five senses with vanities,  
 On the fifth day [Thursday], he destroyed them in a fivefold way.<sup>35</sup>
- And therefore Moses wrote five books,  
 So that through five, he might perfect the five (senses) which had  
 vanquished (Adam);
- 195 After five generations, Israel went up from Egypt,  
 Seeing that they had immersed their five senses in pleasures.

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<sup>34</sup> Gen. 2:7.

<sup>35</sup> Cfr. Bar Kepha, *Myron*, ch.26.

[illegible]

يَكْبِتُ لِحُسْنِ رَحْمَةِ مَوْلَا حَيْهَ حَكِّ: أَكْبَدَا:  
 حَقَّقْنَا نُسْدَا وَلَا مَدْفُحْلَا، وَكَدَّ يَهْ كُحْلَا.  
 مَدْفُحْلَا حُنْلَا، بَأَعْ: مَدْفُحْلَا، وَلَا مَدْفُحْلَا:  
 وَإِذَا حَيْهَ حَقَّقْنَا، وَهَمْ، مَدْفُحْلَا كُحْلَا حَكِّ: أَكْبَدَا.

وَهُنَّ مَنَاجِبُ أُخْرَىٰ ۚ أُخْرَىٰ أُخْرَىٰ ۚ فَوَقَفَ صَوْدُقُكُمْ وَأُولَٰئِكَ هُمُ الْمُتَحَرِّمُونَ ۚ  
وَهُنَّ مَنَاجِبُ أُخْرَىٰ ۚ أُخْرَىٰ أُخْرَىٰ ۚ فَوَقَفَ صَوْدُقُكُمْ وَأُولَٰئِكَ هُمُ الْمُتَحَرِّمُونَ ۚ  
وَهُنَّ مَنَاجِبُ أُخْرَىٰ ۚ أُخْرَىٰ أُخْرَىٰ ۚ فَوَقَفَ صَوْدُقُكُمْ وَأُولَٰئِكَ هُمُ الْمُتَحَرِّمُونَ ۚ  
وَهُنَّ مَنَاجِبُ أُخْرَىٰ ۚ أُخْرَىٰ أُخْرَىٰ ۚ فَوَقَفَ صَوْدُقُكُمْ وَأُولَٰئِكَ هُمُ الْمُتَحَرِّمُونَ ۚ

185 حَبْلًا مَبْلُلاً أَحْبَبَ أُولُوهُمُ مَعَهُ وَنَا:  
وَمَنْ وَابِلًا مِمَّا مَلَأَ قُبُورَهُمْ أَلَا وَصَحْبًا كَرِيمًا.  
مَعَهُ مِمَّنْ أَلَا مَعَهُ أُولُوهُمُ رَحِمَهُ لَأُولُوهُمُ:  
وَمَنْ يَصْحَبُهُ يَصْحَبُهُ مِمَّا صَفَا وَكَرِيمًا.

190 عَمَّا كَذَبُواْ ۚ وَالْحَمْدُ لِلّٰهِ الَّذِیْ یُخْرِجُ الْحَيَّ مِنَ الْمَوْتِ ۚ وَیُعِیْدهُ ۚ كَذٰلِكَ تُخْرَجُونَ ۚ

[illegible][illegible]

- Five talents, a symbol of the perfecting of the five senses,  
 Did our Lord give to the good servant to trade with.<sup>36</sup>  
 He purified and cleansed the senses of the soul and the senses of  
 the body,  
 200 And gladly, he entered into the joy of his master and became heir.<sup>37</sup>
- And through the virgins, our Lord depicted the bridal chamber of  
 light,<sup>38</sup>  
 He found the five, with their lamps alight.  
 Therefore the Holy Church celebrates a feast today,<sup>39</sup>  
 So that all the mysteries may be wisely gathered to her.
- 205 And the light of the day perfects this mystery,  
 For the night filed with error has been passed away and the light  
 reigns.  
 And therefore, this mystery cries out to those who are discerning,  
 That, it will always proceed clothed with victory under the guise of  
 light.
- 210 Let nobody fear to call upon the Lord in time day,  
 For the daylight (consists) in the works that please Him.<sup>40</sup>  
 By the light of the Lord, he who wishes will see the light,<sup>41</sup>  
 He who keeps his word recognizes Him, who is light.
- For during the daylight it is written that the Lord commanded His  
 friends  
 Concerning him who possesses works of light, and not those of  
 darkness.

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<sup>36</sup> Mt. 25:16; 21.

<sup>37</sup> Mt. 25:21.

<sup>38</sup> Mt. 25:10.

<sup>39</sup> Consecration of Myron on Maundy Thursday, George, *Com.*, p.  
 20.

<sup>40</sup> Cfr. Jn. 11:9.

<sup>41</sup> Cfr. Ps. 36:10.

مَقْعَمٌ فَصْتَحَ وَأَرَاهَهُمْ كُنْزًا وَمَقْعَمًا وَتَقْعَمَ.  
 مَيِّدٌ كَلِمَةً مَعْنَى حَتَّابًا لَهَا وَتَلَاكَ. ٥٥  
 حَتَّابًا وَتَقْعَمًا وَتَقْعَمًا وَتَقْعَمًا وَتَقْعَمًا.  
 مَعْنَى كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥ مَعْنَى ٥٥.

200

مَعْنَى كَلِمَةً كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥  
 حَتَّابًا مَعْنَى كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥  
 حَتَّابًا مَعْنَى كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥  
 حَتَّابًا مَعْنَى كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥.

٥٥ مَعْنَى كَلِمَةً كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥  
 وَتَقْعَمًا مَعْنَى كَلِمَةً كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥  
 مَعْنَى كَلِمَةً كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥  
 وَتَقْعَمًا مَعْنَى كَلِمَةً كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥.

205

لَا أَيْ تَبَسُّ كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥  
 مَعْنَى كَلِمَةً كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥  
 مَعْنَى كَلِمَةً كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥  
 مَعْنَى كَلِمَةً كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥.

210

مَعْنَى كَلِمَةً كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥  
 مَعْنَى كَلِمَةً كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥  
 مَعْنَى كَلِمَةً كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥  
 مَعْنَى كَلِمَةً كَيْفَ مَبْنًى حَتَّابًا مَعْنَى ٥٥.

- 215 Therefore at the third hour of the day,<sup>42</sup>  
 This oil which is full of life is consecrated.  
 In the case of the Lord of the vineyard, who hired workers for his  
 vineyard,<sup>43</sup>  
 It was at the third hour that the unemployed entered the vineyard  
 for the first time.<sup>44</sup>  
 I suppose that it was at the third hour that Adam ate (the fruit) of  
 the tree,
- 220 At the sixth hour, He ascended on the cross for him.
- And I that was at the third hour, He was suspended, repaying the  
 debt of Adam,  
 At the ninth (hour) He returned him to Paradise, in the person of  
 the robber.<sup>45</sup>  
 The bond that the serpent wrote at the third hour,  
 Christ tore it up at the third hour on Golgotha.
- 225 Therefore let the Church walk on the path of the Bridegroom,  
 And let her reveal to her children all the mysteries that are in the  
 Scriptures.  
 Let the world learn that they were symbolized for her from the  
 beginning:  
 The fathers and the righteous, the just and the saints,
- [All] the ancients have depicted for her the type of the anointing,  
 230 With parables the just of old took delight in it,  
 Veiled and hidden, it was set out and placed in the prophecy:  
 [The oil] anoints kings and perfects priests, according to the Law.

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<sup>42</sup> In the Syrian Orthodox tradition, Myron is always consecrated during the celebration of the Eucharist, that in the forenoon. The celebration begins at third hour. Cfr. VARGHESE, *Les Onctions*, pp. 268–272; 310–327; Bar Hebraeus, *Nomocanon*, III-3, pp. 50–53.

<sup>43</sup> Mt. 20:3.

<sup>44</sup> Mt. 20:3–4.

<sup>45</sup> Lk. 23:43–44.

215 مَلِكُهُ وَآلِ كَلْبُكَ مَتْنِي مَيِّ اَصْحَابُ:  
 مَلِكُكُمْ يَه مَعْنَا اُولَا وَمَلَا مَتْنَا.  
 هَذَا وَمَلَا وَلِيهِ فُتْلَا حَقْمَا وَمَكْه:  
 كَلْبُكَ مَتْنِي كَلْه كَلْتَلَا حَقْمَا حَقْمَبَر.  
 هَمْعَلَا حَا حَ وَكَلْبُكَ مَتْنِي اَوَا اَوَم مَيِّ اَكْلَا:  
 هَمْعَلَا وَمَكْه مَلَم كَلْمَا مَلِكُلَا. 220

هَذَا مَتْنِي وَالْمَلِكُ فَنَدَه حَمْعَلَا وَاَوَم:  
 هَمْعَلَا كَلْمَا حَقْم فَيَمْلَا حَب مَعْنَا.  
 هَذَا اَمْلَا وَكَلْبُكَ مَتْنِي حَقْمَا شَمَا:  
 اَحْمَا مَعْنَا كَلْبُكَ مَتْنِي كَلَا حَقْمَا.

225 مَلِكُهُ وَآلِ كَلْبُكَ وَمَلَا اَوَا حَبَا:  
 هَذَا كَلْمَا حَقْمَا وَاَوَا اَوَا حَقْمَا.  
 هَذَا حَقْمَا وَكَلْمَا وَكَلْمَا وَكَلْمَا وَكَلْمَا:  
 اَحْمَا اَوَا اَوَا وَكَلْمَا وَكَلْمَا.

230 هَذَا مَلِكُهُ وَكَلْمَا حَقْمَا حَقْمَمَا:  
 مَلِكُهُ اَحْمَمَا حَقْمَا حَقْمَا حَقْمَمَا:  
 حَقْمَا حَقْمَمَا حَقْمَمَا حَقْمَمَا حَقْمَمَا:  
 مَعْنَا حَقْمَا حَقْمَمَا حَقْمَمَا حَقْمَمَا.

It sent good tidings to Noah the just inside the ark,<sup>46</sup>  
 Indicating to him, 'It is through the oil that your salvation has been  
 granted'.

- 235 'The mystery of the anointing seethed in the olive branch,  
 And it plucked a leaf and gave it to the dove to convey to the just  
 man.'<sup>47</sup>

- Christ and the oil were represented there mysteriously,  
 (And also) the Spirit of love, the good tidings of mercy and salvation.  
 With the oil Jacob prefigured the Church, when he fled<sup>48</sup>;  
 240 Manifesting the symbols of the anointing in symbolic fashion,

For it is a house of refuge for a person who flees, (and) he will be  
 protected with it.

- Spiritual people are not perfected, except by the oil.  
 In his prophecy, Moses prefigured this oil,<sup>49</sup>  
 And about its composition, he learned thus from the Holy One:  
 245 With skill, he should bring choice sweet spices,  
 And pressed oil of fine olive and he should compound (them together).  
 And from this oil and the choice sweet spices which he had brought,<sup>50</sup>  
 The Levite made (the oil) of anointing, as he was commanded.

- And with it, he anointed Aaron, that venerable high priest,<sup>51</sup>  
 250 And with it, he sanctified all his sons and sealed them,  
 And anointed the basin, which was the type of baptism,<sup>52</sup>  
 And the table upon which the high priest offers sacrifice,<sup>53</sup>

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<sup>46</sup> Gen. 8:11.

<sup>47</sup> Gen. 8:11.

<sup>48</sup> Gen. 28:18.

<sup>49</sup> Ex. 30:22-23.

<sup>50</sup> Ex. 30:22-31.

<sup>51</sup> Ex. 40:13.

<sup>52</sup> Ex. 40:11.

<sup>53</sup> Ex. 40:11.



حَتَّىٰ أَتِيَهُمْ جِهَةً قَبْلًا فَهَيَّاهُمْ بِأَرْبَعِ  
 قِبَلٍ وَبَدَأَ لَهُمْ فِي الْبَيْتِ مَعْمُورًا مَعْمُورًا  
 وَأَمَّا هُوَ فَمَا أَكْبَرُ فَهُوَ الْبَاقِي  
 وَمَلِكُهُ يَوْمَ يَوْمٍ لَّكِنَّا لَهُ كَلِمَاتٌ

235

مَعْمُورًا مَعْمُورًا لِّلْمَلِكِ الْأَمِيرِ  
 وَأَمَّا هُوَ فَمَا أَكْبَرُ فَهُوَ الْبَاقِي  
 مَعْمُورًا مَعْمُورًا لِّلْمَلِكِ الْأَمِيرِ  
 وَأَمَّا هُوَ فَمَا أَكْبَرُ فَهُوَ الْبَاقِي

240

حَتَّىٰ أَتِيَهُمْ جِهَةً قَبْلًا فَهَيَّاهُمْ بِأَرْبَعِ  
 قِبَلٍ وَبَدَأَ لَهُمْ فِي الْبَيْتِ مَعْمُورًا مَعْمُورًا  
 وَأَمَّا هُوَ فَمَا أَكْبَرُ فَهُوَ الْبَاقِي  
 وَأَمَّا هُوَ فَمَا أَكْبَرُ فَهُوَ الْبَاقِي  
 وَأَمَّا هُوَ فَمَا أَكْبَرُ فَهُوَ الْبَاقِي  
 وَأَمَّا هُوَ فَمَا أَكْبَرُ فَهُوَ الْبَاقِي  
 وَأَمَّا هُوَ فَمَا أَكْبَرُ فَهُوَ الْبَاقِي

245

حَتَّىٰ أَتِيَهُمْ جِهَةً قَبْلًا فَهَيَّاهُمْ بِأَرْبَعِ  
 قِبَلٍ وَبَدَأَ لَهُمْ فِي الْبَيْتِ مَعْمُورًا مَعْمُورًا  
 وَأَمَّا هُوَ فَمَا أَكْبَرُ فَهُوَ الْبَاقِي  
 وَأَمَّا هُوَ فَمَا أَكْبَرُ فَهُوَ الْبَاقِي  
 وَأَمَّا هُوَ فَمَا أَكْبَرُ فَهُوَ الْبَاقِي

250

- So that they might represent the anointing of the Son of God,  
Who is also the priest, and the Lord of priests, as well as the High  
Priest.
- 255 Everyone who transgresses against the compounding of this (oil)  
Will die an evil death, for he has brought destruction upon himself.<sup>54</sup>
- Therefore you alone, the humble (Moses) are to prepare it,  
And for your generations, it shall be for my memory, as I desire.  
O Hebrew, who is radiantly clothed in the image of the Father,  
260 Who hastens to depict the new symbol of the image of the Son,  
Namely, the anointing of the Son of God with the humanity  
Depicting (it) in the oil and the sweet spices and in the composition.  
He did not reveal the mystery of his embodiment, except to His  
Father,  
For He alone knows how He mingled Himself with us.
- 265 The matter concerning Him is hidden and even from all the angels  
above.  
And the Father alone anointed Him in the flesh and sent Him to us.<sup>55</sup>  
He, by His will, He emptied Himself and became man,<sup>56</sup>  
And it is the Holy Spirit who accomplished the operation.
- For they are one, and of one will, hidden among them,  
270 And He granted this mystery to the priest so that He might be  
adorned with it.  
The mystery that is hidden to those who above, He revealed to  
those below,  
So that the world might see that the earthly beings have become  
spiritual beings.  
While the Levite was delighted in the great mystery,  
And looking for, the time when he would see it clearly.

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<sup>54</sup> Ex. 30:33.

<sup>55</sup> Cfr. Acts. 10:38; Hb. 1:9.

<sup>56</sup> Cfr. Phil. 2:7.

255  
 وَتَوَدُّهُم رُبَّمَا كَصَفِيصٍ أَيَّامٍ وَكَأَنَّ أَكْثَرَهُ  
 إِذَا بُوِّهَ ضَمِنًا هَمْدًا ضَمِنًا أَوْ يُعَمِّدُ ضَمِنًا  
 ضَمِنًا أَيَّامًا وَكَأَنَّ وَتَوَدُّهُم رُبَّمَا  
 مَعْلَمًا كَصَفِيصٍ تَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا

260  
 مَعْلَمًا كَصَفِيصٍ تَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا  
 وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا  
 وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا  
 وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا

كَصَفِيصٍ أَيَّامٍ وَكَأَنَّ أَكْثَرَهُ  
 وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا  
 وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا  
 وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا

265  
 وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا  
 وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا  
 وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا  
 وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا

270  
 وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا  
 وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا  
 وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا  
 وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا وَتَوَدُّهُم رُبَّمَا

- 275 He kept (the oil) carefully in a horn with expectation,<sup>57</sup>  
 For it was held in honour for the memory of the coming generation.
- And when a king, prophet or a priest arose among the people,  
 They would be anointed with the holy oil, according to the Law.  
 And for this reason, the elect Samuel was commanded<sup>58</sup>  
 280 By God to anoint the Son of Jesse as king,
- When the shepherd boy, insignificant and despised, was coming,  
 The horn became eager to anoint his pure body.<sup>59</sup>  
 David bore the mysteries of the Son that were hidden in him,  
 Similarly, the river at His meeting surged, when He descended.
- 285 In the midst of his brothers David received the anointing,  
 Similarly, Our Lord (received) it for the crucifixion in the centre of  
 the universe.  
 For this reason (David) sees him as though this had (already) happened  
 relating the mystery of the anointing of the Son of God:
- 290 Behold God, your God, more than your companions,<sup>60</sup>  
 Has anointed you wonderfully with the oil of life and gladness.<sup>61</sup>  
 For you have hated wickedness and loved justice,  
 And mercy is infused upon your holy lips.
- Your sceptre will last forever in righteousness,  
 295 And your throne will be exalted above those of the kings and the rulers.  
 And with pure Myron and sweet spices have your garments been  
 perfumed,  
 And in the assemblies there breathes the fragrance of your sweet spices.

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<sup>57</sup> That is the horn of the oil.

<sup>58</sup> 1 Sam. 16:12.

<sup>59</sup> 1 Sam. 16:13.

<sup>60</sup> Ps. 45:8.

<sup>61</sup> Ps. 45:7.

<sup>62</sup> Ps. 45:6.

275 حَقْنًا نَلْهَهُ كَرَمُهُ الْكَمَّ شَهْرًا  
وَلَحْهْرًا وَيُؤَلِّقُ الْإِلَاحَ مَدَامًا.

280 هَجَّ مَلَمَ هُوَا حَقْنًا مَلَحًا مَكْنًا هُوَا  
دَه نَلْصَعْنِي حَقْنًا وَمَهْمَا أَمَّ نَعْمًا  
هَعْلًا هُوَا كَحْنًا مَعْمَا مَدَامًا  
مَعَّ الْكُحَا وَلَحَّ أَمَّ مَلَحًا نَعْمًا.

لَحْنًا وَحْنًا مَعْلًا هَعْمًا كَبَّ الْإِلَاحَ  
حَقْنًا مَلَمَ مَلَمًا مَلَمًا وَأَمَّ مَلَمًا  
وَأَمَّ مَلَمًا وَحْنًا لَحْنًا هُوَا وَهَبَّ وَهَبَّ  
هُوَ هُوَا حَقْنًا مَلَمًا كَبَّ نَلَمًا.

285 حَقْنًا مَلَمًا مَلَمًا وَهَبَّ وَهَبَّ  
أَمَّ وَهَبَّ مَلَمًا مَلَمًا مَلَمًا  
مَلَمًا مَلَمًا أَمَّ وَهَبَّ وَهَبَّ  
مَلَمًا مَلَمًا مَلَمًا مَلَمًا.

290 وَهَبَّ مَلَمًا مَلَمًا مَلَمًا  
مَلَمًا مَلَمًا مَلَمًا مَلَمًا  
مَلَمًا مَلَمًا مَلَمًا مَلَمًا  
مَلَمًا مَلَمًا مَلَمًا مَلَمًا.

295 حَقْنًا مَلَمًا مَلَمًا مَلَمًا  
مَلَمًا مَلَمًا مَلَمًا مَلَمًا  
مَلَمًا مَلَمًا مَلَمًا مَلَمًا  
مَلَمًا مَلَمًا مَلَمًا مَلَمًا.

The mystery of the anointing was near to Solomon also,  
 For he received abundantly the wisdom of the Lord, even when he  
 was a child.<sup>63</sup>  
 And with the oil, He signed the son of Yamshi to make him king.<sup>64</sup>  
 300 Similarly the Church anoints kings spiritually,

Namely, everyone who receives the mark of the Lord in baptism  
 There by having authority to rule in truth over all the passions.  
 With the oil, kings received a mighty crown and they ruled,  
 And with the oil, the priests received priesthood.

305 Again the prophets were anointed with it and they prophesied,  
 The mystery is wonderful, hidden and veiled, and cannot be examined  
 And when the time has come to reveal itself to the nations,  
 The Church ran with the assembly of her children, and she re-  
 ceived it.

And when He appeared on earth, He received it from the tongue-  
 tied Moses,<sup>65</sup>  
 310 Receiving the priesthood from John,<sup>66</sup>  
 He gathered in prophecy, as well as the priesthood.  
 For He is the Lord, Priest and the King and the Lord of the  
 prophets.

And when He ascended, He extended His right hand over His disciples  
 And made them priests, so that they might give (it) to the entire world.  
 315 So as to instruct and to convert the nations of the earth,  
 The Saviour of the whole creation sent them out;

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<sup>63</sup> 1 Kgs 3:12.

<sup>64</sup> 2 Kgs. 9:2 (*Peshitta*).

<sup>65</sup> Ex. 4:10.

<sup>66</sup> The Syriac fathers usually speak of the continuity of the priest-  
 hoods in the Old and New Testaments. The expression, 'Christ received  
 priesthood from John' simply means this continuity.

أَفْ كَعَمَلِكُمْ مَنِيَتْ وَأَزَلَّ وَنَعَسْتُمْ أَلَا:  
 وَبَشَّ قَوْلُكُمْ حَتَّىٰ تَصْلَحُوا مِنْهَا قَبْلَ لُحُلَا ٥٥٠  
 هَلْ كُنْ تَصْغَبُ حَقْعُمَا وَهَقْعُهُ وَتَهْؤُلَا مَحَلَّهَا:  
 أَمْ وَإِذَا خَبَأَا مَحَلَّهَا ضَعُفَا وَهَسُنَا ٥٥١ 300

تُحْلِصُ بِعَمَلَا وَهَقْعُهُ وَنَعَسُهُ وَنَعَسْتُمْ أَلَا:  
 هَلْ كُنْ تَصْغَبُ مَحَلَّهَا قَوْلُكُمْ حَتَّىٰ تَصْلَحُوا مِنْهَا قَبْلَ لُحُلَا ٥٥٠  
 مَحَلَّهَا ضَعُفَا حَقْعُمَا مَحَلَّهَا ٥٥١ هَلْ كُنْ تَصْغَبُ مَحَلَّهَا قَوْلُكُمْ حَتَّىٰ تَصْلَحُوا مِنْهَا قَبْلَ لُحُلَا ٥٥٢

هَلْ كُنْ تَصْغَبُ مَحَلَّهَا قَوْلُكُمْ حَتَّىٰ تَصْلَحُوا مِنْهَا قَبْلَ لُحُلَا ٥٥٠  
 هَلْ كُنْ تَصْغَبُ مَحَلَّهَا قَوْلُكُمْ حَتَّىٰ تَصْلَحُوا مِنْهَا قَبْلَ لُحُلَا ٥٥١  
 هَلْ كُنْ تَصْغَبُ مَحَلَّهَا قَوْلُكُمْ حَتَّىٰ تَصْلَحُوا مِنْهَا قَبْلَ لُحُلَا ٥٥٢  
 هَلْ كُنْ تَصْغَبُ مَحَلَّهَا قَوْلُكُمْ حَتَّىٰ تَصْلَحُوا مِنْهَا قَبْلَ لُحُلَا ٥٥٣ 305

قَبْلَ لُحُلَا ٥٥٠ هَلْ كُنْ تَصْغَبُ مَحَلَّهَا قَوْلُكُمْ حَتَّىٰ تَصْلَحُوا مِنْهَا قَبْلَ لُحُلَا ٥٥١  
 هَلْ كُنْ تَصْغَبُ مَحَلَّهَا قَوْلُكُمْ حَتَّىٰ تَصْلَحُوا مِنْهَا قَبْلَ لُحُلَا ٥٥٢  
 هَلْ كُنْ تَصْغَبُ مَحَلَّهَا قَوْلُكُمْ حَتَّىٰ تَصْلَحُوا مِنْهَا قَبْلَ لُحُلَا ٥٥٣  
 هَلْ كُنْ تَصْغَبُ مَحَلَّهَا قَوْلُكُمْ حَتَّىٰ تَصْلَحُوا مِنْهَا قَبْلَ لُحُلَا ٥٥٤ 310

هَلْ كُنْ تَصْغَبُ مَحَلَّهَا قَوْلُكُمْ حَتَّىٰ تَصْلَحُوا مِنْهَا قَبْلَ لُحُلَا ٥٥٠  
 هَلْ كُنْ تَصْغَبُ مَحَلَّهَا قَوْلُكُمْ حَتَّىٰ تَصْلَحُوا مِنْهَا قَبْلَ لُحُلَا ٥٥١  
 هَلْ كُنْ تَصْغَبُ مَحَلَّهَا قَوْلُكُمْ حَتَّىٰ تَصْلَحُوا مِنْهَا قَبْلَ لُحُلَا ٥٥٢  
 هَلْ كُنْ تَصْغَبُ مَحَلَّهَا قَوْلُكُمْ حَتَّىٰ تَصْلَحُوا مِنْهَا قَبْلَ لُحُلَا ٥٥٣ 315

With the Holy Spirit, He strengthened them and taught them,  
 So that they might minister the mysteries depicted by the ancies<sup>15</sup>.  
 The bishop is wrapped in the likeness of light,<sup>67</sup> and with fear,  
 320 He enters alone inside the Holy of Holies.

And as the Father, in His glorious light, is hidden from the angels,  
 The high priest also is hidden in the sanctuary.  
 And on behalf of himself, he puts incense for the absolution,  
 And then he approaches the great mystery with fear.

325 There are two (kinds of) oils in his hands to combine,<sup>68</sup>  
 So as to signify there the divinity and the humanity.

He makes it one, so that (the oil) shall become pleasant in its fragrance<sup>16</sup>.  
 For Christ is One, and His divinity is incomprehensible.

O man, the mystery that you minister is amazing!  
 330 See that you do not forget that you are man, not God!  
 Do not exalt yourself because you have taken the role of the hid-  
 den Father:

The reminder of the world is placed on your vestments with letters.

Lest your spirit become proud of (the place) where you have  
 reached,

335 Let the earth be placed before you, O son of dust!  
 Lest you become haughty and forget your nature, when you see your  
 glory,  
 You have been appointed by grace, it is not by your nature that you  
 have it.

<sup>67</sup> Until the 12<sup>th</sup> century, the bishops used to wear white vestments (*paino*) for the consecration of the Myron. Cfr. Jacob of Edessa, *Myron*, # 19; Bar Kephā, *Myron*, ch.29.

<sup>68</sup> The mixing of the two oils is not mentioned in the prose commentary attributed to George. *Com.*, p. 21.





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 For Christ is One, and His divinity is incomprehensible.

O man, the mystery that you minister is amazing!  
 330 See that you do not forget that you are man, not God!  
 Do not exalt yourself because you have taken the role of the hidden Father:  
 The reminder of the world is placed on your vestments with letters.

Lest your spirit become proud of (the place) where you have  
 reached,  
 Let the earth be placed before you, O son of dust!  
 335 Lest you become haughty and forget your nature, when you see your  
 glory,  
 You have been appointed by grace, it is not by your nature that you  
 have it.

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335

وَحُضِّلَ لَآئِلَآءُهَا وَكُذِّبَ وَهَمُّهَا وَلَآئِلُهَا ضَحْكُهَا.  
لَآئِلَآءُهَا وَكُذِّبَ ضَحْكُهَا مَبْجُوسٌ كَيْدُهَا وَتَسْمِيْنُهَا.  
وَلَا كَيْدَ لَهَا مَعَهُ ضَحْكُهَا لَآئِلُهَا ضَحْكُهَا.  
ضَحْكُهَا ضَحْكُهَا كَيْدُهَا كَيْدُهَا ضَحْكُهَا كَيْدُهَا.

Let your glory be mixed with fear, lest you slip and fall.  
 Let the humility of the great Moses be with you.  
 Satan is used to dare to enter the Holy of Holies,  
 340 Invoke the Lord, so that He rebukes, destroys and gets rid of him.

Behold, you have been made god on earth and also the one who  
 perfects,  
 Because you have received anointing that signs the children of God.  
 Put on the humility of the Son of God and think of Him!  
 Imitate Him, who girded a towel like a servant.<sup>69</sup>

345 Let the example of your Master and His abasement be manifested in  
 you,  
 So that, being a god, in the mystery, you may make (others) also gods.  
 Come out from the hidden inner rooms, let us see your mysteries,  
 For your flock is here, listening for your voice, (for) you have great-  
 ly delayed.

350 He proceeds forth and comes out like the sun clad with rays.  
 And he holds the flask of gold in which there is the new manna.<sup>70</sup>  
 It is not the oil from the rock that his hands hold,  
 But the pure Myron hidden in the bosom of His Father.

355 It is not the horn which anoints kings and the nations of the earth,  
 But (the oil) that perfects the children to the Father with holiness.  
 It is not of the plants that quickly lose their fragrance,  
 But a fruit, whose fragrance surpasses all the sweet spices.  
 He holds the flask and covers it with beautiful wings,  
 And he accomplishes it only with twelve sharers in the mysteries.<sup>71</sup>

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<sup>69</sup> Jn. 13:5.

<sup>70</sup> Here the author refers to the procession with the bottle of the Myron. According to George's commentary, Myron is carried in a vessel of gold or silver or glass.

<sup>71</sup> The author refers to the twelve deacons carrying twelve fans; see also, George, *Com.*, p. 22. According to Jacob of Edessa, the procession with the Myron was accompanied by twelve fans, twelve censers and twelve lights, Jacob, *Myron*, # 15; 17; 18. In the later tradition, 12 priests

١٥٥٠ سَاحِي ٥٥ حَفَّ حُصْبٍ ١٥ سَلَا ١٥ لَا لَاعِي ١٥ كُحِ.  
 حَفَّ حَفَّ ١٥ وَحَفَّ ١٥ وَحَفَّ ١٥ حَفَّ.  
 حَفَّ حَفَّ ١٥ وَحَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ وَحَفَّ.  
 حَفَّ ١٥ حَفَّ ١٥ وَحَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥. 340

١٥٥١ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥.  
 حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥.  
 حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥.  
 حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥.

١٥٥٢ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥. 345  
 حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥.  
 حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥.  
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١٥٥٣ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥. 350  
 حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥.  
 حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥.  
 حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥.

١٥٥٤ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥. 355  
 حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥.  
 حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥.  
 حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥.  
 حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥ حَفَّ ١٥.

carry 12 censors, 12 deacons fans and 12 sub-deacons candles. See Bar  
 Hebraeus, *Nomocanon*, III-1, Bedjan, pp. 31-34.

- When our Lord walked on the earth, He hid Himself,  
 360 And the twelve tribes did not understand their prophets.
- He was hidden in His Father just as (the Myron) is now in the  
 hands of the bishop,  
 And the prophets speak of Him obscurely in mystery.  
 Twelve wings (symbolize) the twelve tribes, the sons of Jacob,  
 From whom the prophets came out and prophesied about the Holy One.
- 365 For He has six-winged Seraphim in the heights,<sup>72</sup>  
 Who glorify Him in six-fold way with their hovering.  
 The fiery Cherubim, carry Him with great wonder,<sup>73</sup>  
 For through them He has shown the type that foreshadows the  
 absolution.
- 370 Twelve censers go before him, for it is by the twelve,<sup>74</sup>  
 That the fragrance of the Gospel spread in the whole world.  
 Even if they will become twelve by twelve in duplication,  
 Son of Jesse symbolized it through his revelation.
- Again lamps go in rows among the censers,  
 Symbolizing the doctors and commentators of the secrets.  
 375 For, with their teaching, they were like lights for the Church,  
 And she was illuminated with their divine wisdom.
- With these choirs, the choirs go out with hymns,  
 And they escort the mystery that the bishop holds in his hands.  
 They stop at the north in the beginning, and this symbolizes  
 380 That they with withhold heroically the Accuser who blows (from the  
 north).

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<sup>72</sup> Is. 6:2.

<sup>73</sup> Ezek 10.

<sup>74</sup> Cfr. George, *Com.*, p. 22. However, in the commentary, it is not said that the number of the censers was twelve.

360      كَمْ وَبَا هَذَا حُلُكُلًا مُنَى مَنَى نَعْمَةً:  
هَلَا أَهْلًا كَلَهُ مَقْتَلًا لَا تُنْهَى كُنْهَةً.

صَحَا هَذَا خَاخُهُ أَمَلًا وَكَاتِبًا مَسْهَلًا هَذَا:  
هَمْزُكُمُ كَمْ بَقِيَا دَارًا خَفْهَلًا.  
لَا تُنْهَى كَفْهَلًا لَا تُنْهَى مَقْتَلًا وَتَنْهَى مَقْتَلًا:  
وَمَقْتَلُهُ بَقِيَا هَذَا نَحْوَهُ كَلًا مَبْهَلًا.

365      وَاهْلًا كَفْهَلًا مَهْلًا أَمَلًا كَمْ كَلًا خَفْهَلًا:  
وَمَقْتَلُهُ كَمْ كَعْلًا أَمَلًا كَمْ سَقْهَلًا.  
كَلَهُ كَلًا وَبَا كَمْ كَلَهُ كَلًا هَذَا وَبَا:  
كَلَهُ مَنَى لَهُ مَقْتَلًا وَكَلَهُ كَلًا مَسْهَلًا.

370      لَا تُنْهَى قَتْلًا وَأَرْجَى مَهْمَةً وَكَلًا وَنَهَى:  
كَلًا هَذَا وَبَا وَكَلَهُ هَذَا حَلْهَلًا.  
قَلْهَلُهُ وَنَهَى لَا تُنْهَى كَلَهُ كَلَهُ:  
هَذَا كَلًا أَمَلًا حَبْلًا كَلَهُ كَلًا أَمَلًا.

375      نَهَى أَمَلًا وَكَلَهُ قَتْلًا حَبْلًا وَأَرْجَى:  
وَأَرْجَى مَقْتَلًا مَقْتَلًا وَهَلْهَلًا.  
وَأَمَلًا نَهَى هَذَا كَلًا حَبْلًا حَلْهَلًا:  
هَلْهَلُهُ أَمَلًا أَمَلًا أَمَلًا هَذَا.

380      حَلْهَلًا كَلَهُ نَهَى كَلَهُ حَلْهَلًا:  
هَمْزُكُمُ كَلَهُ كَلًا أَمَلًا مَسْهَلًا كَلَهُ:  
كَلَهُ مَقْتَلًا مَقْتَلًا مَقْتَلًا هَذَا وَبَا:  
بَلَاكَلًا وَنَهَى مَقْتَلًا كَلَهُ كَلَهُ.

- He proceeds solemnly like a bridegroom from the nuptial chamber,  
 And all that are assembled give voice with their haps.  
 Taking his harp in his hands, David exults,  
 He [now] dances better than [his] dance before the ark.<sup>75</sup>  
 385 You have raised my horns above those of the wild ox, O Son of  
     God!<sup>76</sup>  
 Also You have sprinkled me with the fragrant oil of holiness.<sup>77</sup>  
 You have been found by me, as You searched for me, O Good  
     Shepherd,  
 With the holy oil, anoint my head, according to Your promise.<sup>78</sup>  
 390 May your hand help me against my enemies who surround me,  
 By you, may I be strengthened, and may I conquer them with courage.  
 The ranks are long and the choirs shout with holiness,  
 Facing the west, upon which You are mounted, O Lord our Lord!<sup>79</sup>  
 Who taught us to flee from the morning star,<sup>80</sup>  
 Who makes his angels resemble light by his guile.<sup>81</sup>  
 395 For, he also, through pride let the great Sun of Justice,<sup>82</sup>  
 Set, apart from him, and he remained dark.  
 They come to the south that always bears light,<sup>83</sup>  
 To show us that He loves good works.  
 And whoever is illuminated, and his heart loves justice,  
 400 To him the Only-Begotten comes, with His Father,

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<sup>75</sup> 2 Sam. 6:5.

<sup>76</sup> Ps. 92:10.

<sup>77</sup> Cfr. Ps. 89:21.

<sup>78</sup> Cfr. Ps. 23:5.

<sup>79</sup> Cfr. Ps. 68:5.

<sup>80</sup> Cf. Is. 14:12.

<sup>81</sup> Cf. 2 Cor. 11:14.

<sup>82</sup> Mal. 4:2.

<sup>83</sup> The procession reaches the southern side.





And He makes a dwelling place with him as he said,<sup>84</sup>  
 For Our Lord is Light, He dwells always in the enlightened.  
 The light of the sun courses the south and darks in the west.  
 But our Sun leaves the north and comes to the south.<sup>85</sup>

405 His flames brighten all parts luminously,  
 With awe, He enters the sanctuary majestically.  
 Lift up your heads, O doors with tranquility!<sup>86</sup>  
 For the mighty King enters and He carries beatitude.

410 Holy city! Receive the Holy One with holiness,  
 For the mountain Pharan has sent Him to you, as it is written.<sup>87</sup>  
 Behold the Lord comes from the south, cries out the prophet,<sup>88</sup>  
 Rise and receive Him with your beautiful songs!

Extend tent-cords and expand your tents vigilantly,<sup>89</sup>  
 So that He who enriches the mind may enter and dwell in your palaces.  
 415 He places the flask on the altar symbolically,  
 As He was suspended on the wood of the crucifixion.<sup>90</sup>

On our behalf, He sanctified Himself by emptying Himself,  
 He who is eternally holy and divine with His Father.  
 With serene utterances, the bishop cries out to God,  
 420 And with songs full of mysteries, he intercedes.

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<sup>84</sup> Jn. 14:23.

<sup>85</sup> The procession leaves the sanctuary from the northern side, and goes out by the northern door, moves in anti-clockwise direction and reaches the west and then the south. According to Syriac tradition, Christ came down from the height (north) of His divinity to the lower condition (south) of our humanity. Cfr. Bar Salibi, *Myron*, ch. 23.

<sup>86</sup> Ps. 24:7.

<sup>87</sup> Cfr. Hab. 3:3.

<sup>88</sup> Dt. 33:2; Hab. 3:3.

<sup>89</sup> Cfr. Is. 54:2.

<sup>90</sup> As the procession returns to the sanctuary, the bishop places the bottle on the altar.

أَفْ أَوْهَنَا حَلَاةَ خُبِّ أَسْبِ وَأَوْ أَمْنِ:  
 وَهَوَّاهُ وَهَ مَضَى، وَهَوَّاهُ تَلْعَفُ هُزَا.  
 وَهَوَّاهُ وَهَمْعُهُ حَلَاةَ وَهَوَّاهُ حَقْدُهَا مَعْبُ:  
 مَعْبُهُ وَهَ حَكَّ حَلَاةَ حَمْدُ حَلَاةَ أَلَا.

حَلَاةَ هَ هَقَّةَ مَعْبُ وَهَقَّه تَهْمُ أَلَا: 405

وَلَحْدُ هَ هَ وَهَ حَلَاةَ حَلَاةَ حَلَاةَ أَلَا.  
 أَلَحْدُ أَلَا حَمْدُ وَهَمْعُهُ حَلَاةَ أَلَا:  
 وَهَلَا حَلَاةَ هَ حَلَاةَ هَلَاةَ هَلَاةَ.  
 مَعْبُ هَ هَقَّةَ مَعْبُ حَكَّ مَعْبُ:  
 وَهَلَا وَهَلَا هَمْدُ حَلَاةَ أَلَا وَهَلَا:  
 وَهَلَا مَعْبُ أَلَا مَعْبُ حَلَاةَ مَعْبُ:  
 مَعْبُ مَعْبُ حَلَاةَ حَمْدُ حَلَاةَ مَعْبُ أَلَا.

410

أَلَا هَ هَمْدُ هَمْدُ وَهَمْدُ مَعْبُ حَمْدُ أَلَا:  
 وَهَمْدُ تَلَاةَ مَعْبُ حَلَاةَ حَلَاةَ أَلَا:  
 حَلَاةَ مَعْبُ حَلَاةَ حَمْدُ حَلَاةَ وَهَمْدُ:  
 أَسْبِ وَهَمْدُ مَعْبُ وَهَمْدُ أَلَا هَ هَمْدُ.

415

مَعْبُ وَهَمْدُ مَعْبُ هَمْدُ مَعْبُ أَلَا:  
 هَمْدُ وَهَمْدُ مَعْبُ مَعْبُ مَعْبُ أَلَا:  
 قَلَا مَعْبُ مَعْبُ مَعْبُ أَلَا:  
 وَهَمْدُ مَعْبُ وَهَمْدُ وَهَمْدُ هَمْدُ.

420

He ministers the mysteries, and with sighs, he asks for mercy,  
 And he stands upright and bows down and prostrates himself and  
 groans  
 And he calls the Father, commemorating His Only-Begotten (Son)  
 And His voluntary abasement for us.

- 425 O Holy One, who is sanctified by the saints above,  
 Send Your Spirit who sanctifies all, so that He might perfect the  
 mysteries.  
 That Holy One, who proceeds in holy fashion from You,  
 Who, through the prophets, apostles and the just  
 Spoke and taught truly all the mysteries,  
 430 Who is equal to You and to Your Only-Begotten in essence,  
 And who, with authority, confers holiness to every saint,  
 And who, as God, gives life according to His will.  
 And may He complete and perfect this oil with holiness,  
 So that all the mysteries of the Holy Church may be signed with it.  
 435 May it receive the power to seal the water of baptism,<sup>91</sup>  
 So that all the trees shall grow, may give fruits in your name.  
 May the senses of the soul be marked by it for protection,  
 And may the person filled with newness be strengthened by it;  
 May the altars be consecrated by it for the spiritual sacrifices;  
 440 And may the soul and the body be healed spiritually by it;  
 May the rational sheep be signed with it and may they receive life (by it);  
 May they be armed by it against the wolves that are thirsty for the prey.  
 May the power of the Evil One be overcome, who fights against us;  
 By His anointing, may the Lord destroy his crafty actions.

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<sup>91</sup> Refers to the consecration of the baptismal water.

مَحَقَّهٖ؛ وَإِذَا حُدِّثُوا عَنْ آلِهِ وَنَسَبِهِ  
 فَلَا لَكُمْ مِنْ ذَلِكَ فَعِيلٌ أَوْ فَعِيلٌ أَسْ.  
 فَمَنْ لَأَلَا كَبِّ عُنْذِي وَهَذَا لِحُسْبَانِي:  
 لَكُمْ، وَمَنْ يَحْسَبْنِي تَحَكُّمًا.

425 أَوْ قَبْعًا وَحَمَ قَبْعًا حَذًّا مَقْبَعًا:  
حَبَّوْهُ وَهَسَّ حَقْبَعًا طَلًّا وَوَالِزًا تَقْبَعًا:  
حَدَّه قَبْعًا وَحَبَّوْهُ نَقْمَ قَبْعَانًا:  
حَدَّه وَصَحَّلَا أَوْ حَقَّقَسَا هَدَّوْتَقَا:

430 مَلِكًا وَأَخَذَ صُورَهُ، وَإِذَا هُمُ الْمَلِكُ.  
 وَهَ إِعْلَامًا لِّبِ وَكُنُسُوبُ خُ خَاهُمَا.  
 وَصَعْلُهُ الْمَلِكُ صَدِّقًا لَهُ وَمَا لَكُ صَبْرًا.  
 وَمَعْنَى سَتَا أُمِّي أَلَكُمَا جُنَالًا.

٤٣٥  
 وَكُلُّكُمْ لَهَا رُكُوعٌ فَإِذَا سَأَلَ عَنْ حُكْمِهَا  
 قَالَتْ لَمْ يَكُنْ لَهَا فُتْرَةٌ وَهِيَ كَالْحُلِيِّ  
 وَتُؤْتَى مِنْهَا حَتَّى يَنْتَضِيَهَا فَرَأَى  
 الظَّالِمُ الْبَصِيرَ

وَمَا تَسْأَلُهُمْ فِيهَا ۖ يَتَّبِعْهُمُ الْيَوْمَ شَرُّ الْبَرِّ ۚ  
وَمَا تَسْأَلُهُمْ فِيهَا ۖ يَتَّبِعْهُمُ الْيَوْمَ شَرُّ الْبَرِّ ۚ  
وَمَا تَسْأَلُهُمْ فِيهَا ۖ يَتَّبِعْهُمُ الْيَوْمَ شَرُّ الْبَرِّ ۚ  
وَمَا تَسْأَلُهُمْ فِيهَا ۖ يَتَّبِعْهُمُ الْيَوْمَ شَرُّ الْبَرِّ ۚ

۞ لَهُ الْغَنِيُّ ۚ ذُو الْكَرَامِ ۚ  
 ۞ لَهُ الْغَنِيُّ ۚ ذُو الْكَرَامِ ۚ

- 445 May the creation that became old with vanity, be renewed by it,  
 And may it be delivered by it from the slavery of the Accuser.  
 May Adam be dressed with the garment that he lost,  
 May the face of Eve that was ashamed be gladdened by it.
- 450 May the new sons be separated by it from the old ones,  
 May they be armed by it against the bow of the rulers.  
 With these hymns, he beseeches the Lord of the mysteries,  
 Whom he trusts to consecrate hidden things.
- In mystery, he signs three crosses over the oil,  
 Signifying by it that the Trinity perfects the mysteries.  
 455 And when this liturgy is accomplished with perfection,  
 He ascends as (Christ did) on the Mount Olives to reveal Himself.<sup>92</sup>
- Above the band of the apostles and disciples,  
 Christ the bridegroom ascended and He was lifted up to His Father.<sup>93</sup>  
 And therefore, in the middle of the Church, he shows himself,  
 460 As the Lord was exalted in the middle of the world.
- He lifts up and lowers the gift as he holds it up in wonder,  
 As the Lord also extended His hands over the disciples.  
 He turns his face to the four directions to show,  
 That He has sent the mystery of His teaching to all quarters.<sup>94</sup>
- 465 In each direction he signs three crosses with wonder,  
 In order to announce the Trinity to the world without confusion.
- An awesome cry that draws down mercy does he make in wonder,  
 And with extended hands, he draws down mercy on humanity.

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<sup>92</sup> After the signing of the bottle as in the Eucharist, the bishop ascends the bema and extols the bottle towards the four sides. The commentary on Myron by George (ed. CONNOLLY) does not mention this rite.

<sup>93</sup> Cfr. Bar Kepha, *Myron*, ch.30. Acts. 1:9-11.

<sup>94</sup> *Ibid.*, ch. 31-33.

445 هَـ لَأَسْبَا حُصْلًا وَحَلَمَ كَسْبُهُمَا:

هَـ لَأَقْرَأَ مَعَ حَبِئِهِمَا وَأُحْلِقَنِي:

هَـ تَلْكَهُ أَوْ مِ أَهْلًا هَـ وَأَهَبَ هَـ:

هَـ تَعْرِى كُنْ حَسَبًا أَقْبَهُ وَحَصْلًا هَـ:

هَـ تَلْفَنُكُمْ قَتِلَا شَبَابًا مَعَ حَلْقًا:

450 هَـ تَرَوْنِي كَلَمًا قَعْلًا وَمَكْلَمًا \*

هَـ كَيْ قَلَا مَلَصَقَ هَـ حَلَا وَأَزَا:

هَـ وَصَدَّكَ كَصَصْتُهُ كَتَبْنَا:

رَحَّتَا لَكُلَا حَلَا مَعَ مَعْنَا دَارَا وَهَم:

لَا كَلَمًا لَكُلَا وَأَزَا دَهْوَا نَا:

455 هَـ وَأَلْجَمْنَا هَـ لَمَعْمَلًا كَيْصَبْنَا:

أَسْ وَحَلَمُوا وَأَتَلَا هُكَم تِلَا نَعْم:

حَلَا مَعَ حَلَا وَأَلْجَمْنَا هَـ لَاحْصَبْنَا:

هَـ هَـ لَأَكْبَسْنَا مَعْنَا رَبِّ مَكْلَمًا:

مَلْجَمًا وَأَصْرَجْنَا حَبَا سَدَا نَعْم:

460 أَصْلًا وَهَـ حَصْرًا حَلَا كَبْ أَلْجَمْنَا:

مَدَامَ مَدَامَ هَلْعُهُ مَلَا حَلَا مَلْجَمًا:

أَسْ وَأَلْجَمْنَا أَسْ هَـ هَـ لَأَلْجَمْنَا:

لَا وَهَـ هَـ هَـ أَقْبَهُ كَصَبْنَا:

وَحَلَا هَـ هَـ وَأَزَا وَحَلْفْنَا:

465 حَلَا مَبْ حَلَا لَكُلَا نَكْلًا حَلَا وَهَم:

وَلَا وَهَـ لَأَلْجَمْنَا حَلَا أَصْرًا:

مَلَا وَسَلَا هَـ هَـ وَسَلَا حَلَا مَلَا:

هَـ هَـ هَـ وَسَلَا نَحْبَ حَلَا إِنْغَمًا:

- He returns to the Holy of Holies and enters with cheerfulness,  
 470 As our Lord does every day, He sanctifies us:  
 He is above magnificently in the bosom of His Father,  
 And below on earth, He always perfects and gives us delight.
- 'There He revealed a horn to David',<sup>95</sup> as he promised.  
 And lighted a lamp for his anointed one, as He promised.<sup>96</sup>  
 475 With great care, it [the Myron] is put away inside the Holy of Holies,  
 For the mystery of teaching ought to be guarded carefully.
- (For) our Lord commanded: 'Do not give the holy things to the dogs,  
 Or casually throw pearls to the swine'.<sup>97</sup>  
 Let no one ever consecrate it without the bishop,  
 480 For, 'nobody says that Jesus is Lord, but in the Spirit'.<sup>98</sup>
- No one ever does (any) good without Him,  
 For every gift of mercy is from Him alone.<sup>99</sup>  
 Only once we are signed, not a second time,  
 For the Lord is One, and therefore the faith is one.
- 485 Whoever sins after having received the seal of life,  
 Should have great compunction, for he has destroyed life.  
 And that is why baptism is sanctified,  
 So that it may truly be cleansing and purifying your faults.
- By the death of the Son, descend to baptism and rise with Him,  
 490 For His death, burial and resurrection are represented there.  
 And since Our Lord remained in the tomb for three days,  
 'Three times the baptized is immersed in the water.

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<sup>95</sup> Ps. 131 (132):17.

<sup>96</sup> 1 Kgs. 11:36.

<sup>97</sup> Mt. 7:6.

<sup>98</sup> 1 Cor. 12:3.

<sup>99</sup> Cf. Jas. 1:17.



470  
 حَمِيْهِمْ مَّهْوَغٍ هَقْبُ لُكَّ كَفَرِيْسُهُا:  
 اَبْ وَاَوْ مُدَيُّ فُكْنُهُم مُّوْدُنْ هَمَقْبِيْهْ كُ.  
 حَكَّ يَهْ دَهْمَا كَبْ مَلِكَا حَكْمَا وَاهِيْهْ:  
 دَلَسَا دَاوْمَا فُكْنُهُم كُفْنْ هَمَقْبِيْهْ كُ.

475  
 اَلْحُ اَبَسْ مَدَنَا حَبَّوْبْ اَبْ مُدَا وَاهِيْ:  
 دَاوْمَا عَنُكَا اَوْ كَمَعْنِيْشَهْ اَبْ وَاهِيْهْوْبْ.  
 دَرِيْهْوْبْ اَلْجَهْ مَلَسَطَا حَمِيْهِمْ مَّهْوَغٍ:  
 دَرِيْهْوْبْ اَبْ اَبْ وَاهِيْهْ وَاهِيْهْ وَاهِيْهْ.

480  
 لَا كَم اَلْحَقْ مَّهْوَغَا حَكَّوْبْ مُدَيُّ قَمْبْ:  
 هَلَا كَسِيْهْا مَقْتِيْهْوْبْ حَقِيْهْوْبْ اَبْوَغْ.  
 لَا حَكْنِيْهْوْبْ اَبْ اَبْ مَقْبِيْهْ كَهْ وَاهِيْهْ مَقْبِيْهْ:  
 وَلَا اَبْ اَبْ وَاهِيْهْ وَاهِيْهْ اَبْ اَبْ اَبْ.

هَلَا حَكْنِيْهْوْبْ اَبْ اَبْ اَبْ اَبْ اَبْ اَبْ:  
 وَاهِيْهْ مَقْبِيْهْ وَاهِيْهْ مَقْبِيْهْ اَبْوَغْ وَاهِيْهْ:  
 مَبْ اَبْ اَبْ اَبْ وَاهِيْهْ وَاهِيْهْ وَاهِيْهْ:  
 وَاهِيْهْ وَاهِيْهْ مَقْبِيْهْ وَاهِيْهْ وَاهِيْهْ.

485  
 دَاوْمَا وَاهِيْهْ كَلَا وَاهِيْهْ وَاهِيْهْ:  
 اَبْوَغْ وَاهِيْهْ وَاهِيْهْ وَاهِيْهْ وَاهِيْهْ:  
 مَقْبِيْهْ وَاهِيْهْ وَاهِيْهْ وَاهِيْهْ وَاهِيْهْ:  
 وَاهِيْهْ وَاهِيْهْ وَاهِيْهْ وَاهِيْهْ وَاهِيْهْ.

490  
 حَمِيْهِمْ مَّهْوَغٍ هَقْبُ لُكَّ كَفَرِيْهْوْبْ:  
 اَبْوَغْ وَاهِيْهْ وَاهِيْهْ وَاهِيْهْ وَاهِيْهْ:  
 مَقْبِيْهْ وَاهِيْهْ وَاهِيْهْ وَاهِيْهْ وَاهِيْهْ:  
 وَاهِيْهْ وَاهِيْهْ وَاهِيْهْ وَاهِيْهْ وَاهِيْهْ.

And in his ascent from the water, his resurrection is represented,<sup>100</sup>  
 And by His descent, He announced His death, when He was baptized.  
 495 We descend with Him in the baptismal font as if to a tomb,  
 And with Him, we ascend as He also (ascended) from the dead.<sup>101</sup>

The garment of death has been taken away from our members,  
 And behold, with the new garments of life, we are adorned.  
 The new man whom He had given us by creating us,  
 500 The transgression of the Law made him mortal and full of pains.

And for us, the Son of God descended for baptism,  
 So as to weave garments from the water to cloth us.  
 The clay that was worn out cannot be renewed, except with water,  
 And therefore, He opened His side to renew us<sup>102</sup>.

505 Two sources, He made to flow to purify us,  
 He cleansed us with water and with His blood, He gave us absolu-  
 tion too.  
 The new Mother gives birth to spiritual children,  
 And the Table of Life nourishes them spiritually.

As there was a fight with Dragon in the water,  
 510 The fighter's body should be anointed with oil,  
 So that he slips away from the hands of the Enemy,<sup>103</sup>  
 Who has hidden himself in the water to ensnare us.

Oil is forever a great weapon to every winner,  
 None are crowned, except by the oil of anointing.  
 515 'He anointed my head with the holy oil', cried out the prophet,<sup>104</sup>  
 Give me to drink your wine, may I be inebriated with it, O Son of God!

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<sup>100</sup> Commentary speaks of it as the sign of ascension, George, *Com.*,  
 p. 14.

<sup>101</sup> Rom. 6:3.

<sup>102</sup> Jn. 19:34.

<sup>103</sup> Cfr. George, *Com.*, p. 14.

<sup>104</sup> Ps. 23:5.

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510      ۛۛۛ ۛۛۛۛ ۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ.  
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515      ۛۛۛ ۛۛ ۛۛۛ ۛۛۛۛ ۛۛۛۛ ۛۛۛۛۛۛ.  
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In the fatness of the oil He represented His anointing,  
 And through wine, he yearned for the living blood.  
 Through the revelation of the prophecy, the wondrous prophet  
 520 Perceived these mysteries, which he preached.

And therefore, the feast of the oil takes place first,  
 For it perfects the baptismal font with all kinds of gifts.

And he who descends is baptized, and ascends, made perfected and  
 completed,  
 And then he approaches the Table full of life.

525 He who is not baptized, never ascends to the kingdom above,  
 Not even if he has every act of justice.  
 Listen to our Lord saying to Nicodemus:  
 Unless you turn to regeneration, you have no life'.<sup>105</sup>

Therefore he who eats His body, without being baptized in His name,  
 530 Eats (it) for judgement, condemnation and shame.  
 And he who drinks the Blood of the Lord and having no seal,  
 Has destroyed his soul voluntarily, according to the Law.

O unbeliever, receive his sign and then draw near,  
 To eat His Body and to drink His Blood with faith.  
 535 May your face joyful with the holy oil and may you will find delight  
 in it,  
 Exulting and rejoicing, draw near with faith.

See that no deceit is in your heart when you draw near,  
 Lest you earn hanging like Judas.<sup>106</sup>  
 For he also received the Mysteries from the Son of God,  
 540 Since his heart was filled with deceit, he was exposed.

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<sup>105</sup> Cfr. Jn. 3:5.

<sup>106</sup> Mt. 27:5.

حَبَّوْنَهُمْ أَوْ يَفْعَلُوا رَجُلًا يَلْعَنُوهَا أَلَمْ يَعْلَمُوا  
 أَنَّهُمْ مُخْرَجُونَ مِنْهَا لَا يَدْخُلُونَهَا أَلَمْ يَعْلَمُوا  
 أَنَّ اللَّهَ يَعْلَمُ سَرَّهُمْ أَلَمْ يَعْلَمُوا  
 كَلَّا وَآلَهُمْ عَذَابٌ أَلِيمٌ 520

هَٰؤُلَاءِ الَّذِينَ كَفَرُوا بِآيَاتِنَا وَفَعَلْنَا بِهِمْ  
 مَا نَشَاءُ إِنَّهُمْ لَا يُعْصِمُونَ

وَمَنْ يَرْجُ الْكَافِرَ لَعَنَ اللَّهُ وَجْهَهُ  
 وَآلَهُ وَمَنْ يَرْجُ الْكَافِرَ لَعَنَ اللَّهُ وَجْهَهُ

وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ يَلْعَنُوا  
 اللَّهُ أُولَٰئِكَ الَّذِينَ لَعَنَ اللَّهُ وَآلَهُمْ  
 عَذَابٌ أَلِيمٌ 525

وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ يَلْعَنُوا  
 اللَّهُ أُولَٰئِكَ الَّذِينَ لَعَنَ اللَّهُ وَآلَهُمْ  
 عَذَابٌ أَلِيمٌ 530

وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ يَلْعَنُوا  
 اللَّهُ أُولَٰئِكَ الَّذِينَ لَعَنَ اللَّهُ وَآلَهُمْ  
 عَذَابٌ أَلِيمٌ 535

وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ يَلْعَنُوا  
 اللَّهُ أُولَٰئِكَ الَّذِينَ لَعَنَ اللَّهُ وَآلَهُمْ  
 عَذَابٌ أَلِيمٌ 540

The Lord knows what is in your heart and it is revealed before Him,<sup>107</sup>  
 And according to your mind, He gives you reward for your faith.  
 And if you approach like Simon and like John,  
 You will rejoice with them, and you will delight in the Son of God.

545 And if you give a greeting with deceit like Judas,  
 Look at his reward, and if it pleases you, be like him!  
 That sinful woman took fine oil with her<sup>108</sup>  
 To the house of Simon, where He was reclining at table with His  
 disciples.

She emptied the jar's content on the head of Jesus,<sup>109</sup>  
 550 And its fragrance filled the whole house and He was pleased with  
 it.<sup>110</sup>

And since Judas was enslaved by avarice,  
 In his cunning he wanted to sell the oil.<sup>111</sup>

'Behold, the poor are always with you', said our Lord;<sup>112</sup>  
 "The women is depicting a mystery with the oil. Do not forbid her!"<sup>113</sup>  
 555 Look, the discerning (reader), how avarice and robbery,  
 Combined with audacity, withhold the mysteries and defraud truth.

And have the habit of depriving sinners of forgiveness:  
 Even if they take on the appearance of good, they bear deceit.  
 Who has deceived the Son of God like Judas?  
 560 And who hinders every good action like Satan?

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<sup>107</sup> Acts. 1:24; 15:8.

<sup>108</sup> Lk. 7.

<sup>109</sup> Mt. 26:6-13; Mk. 14:3-9.

<sup>110</sup> Jn. 12:3.

<sup>111</sup> Jn. 12:5.

<sup>112</sup> Jn. 12:8.

<sup>113</sup> Jn. 12:7. Often the Syriac writers make use of elements drawn  
 from the four Gospels to describe Christ's anointing.

مَبَّ مَدْنًا مَلَا وَحَكَبَ قَلًّا ۝ مَبَّ مَدْنًا ۝  
 ۝ أَسْبَ أَوَّيْلًا مَدَّ أَلَا دَهْمُ مَدْنًا ۝  
 ۝ أَسْبَ ۝ أَمَّ مَدَّ مَدْنًا مَدْنًا ۝ أَسْبَ مَدْنًا ۝  
 ۝ مَدْنًا ۝ أَسْبَ ۝ أَمَّ مَدْنًا مَدْنًا ۝

۝ أَسْبَ ۝ أَمَّ مَدْنًا مَدْنًا مَدْنًا ۝ 545  
 مَدَّ مَدْنًا مَدْنًا مَدْنًا مَدْنًا ۝  
 مَدْنًا مَدْنًا مَدْنًا مَدْنًا مَدْنًا ۝  
 مَدْنًا مَدْنًا مَدْنًا مَدْنًا مَدْنًا ۝

۝ مَدْنًا مَدْنًا مَدْنًا مَدْنًا مَدْنًا ۝ 550  
 مَدْنًا مَدْنًا مَدْنًا مَدْنًا مَدْنًا ۝

۝ مَدْنًا مَدْنًا مَدْنًا مَدْنًا مَدْنًا ۝  
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۝ مَدْنًا مَدْنًا مَدْنًا مَدْنًا مَدْنًا ۝ 555  
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 مَدْنًا مَدْنًا مَدْنًا مَدْنًا مَدْنًا ۝  
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۝ مَدْنًا مَدْنًا مَدْنًا مَدْنًا مَدْنًا ۝ 560  
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 مَدْنًا مَدْنًا مَدْنًا مَدْنًا مَدْنًا ۝  
 مَدْنًا مَدْنًا مَدْنًا مَدْنًا مَدْنًا ۝

And who was praised for her audacity like the sinful woman?  
 And who has received absolution like her and sanctified by Him?  
 She has represented there the great figure of the Holy Church,  
 For she also committed adultery in idolatry and amassed debts.

565 Like the harlot, she took the perfumed oil and ran  
 And anointed the Son and He gave absolution because of her faith.  
 She let her tears flow and moistened His feet with (the tears) of her eyes.  
 She bowed down her head and wiped His feet with her hair.

Behold, she holds Him, embraces and caresses Him.<sup>114</sup>  
 570 She embraces Him and asks Him mercy for her children.  
 And if Satan, like Judas, wants to hinder her,  
 Behold our Lord is reclines like a hero to drive him away.

And he who, by his own will, inherited the hanging,  
 Behold by his freedom, he has chosen it, and also the Gehanna.  
 575 Blessed are you, O Church, for your soul desired His fragrance,  
 And with His oil, He had anointed your head when He betrothed you.

Blessed are you, O Church, for through the oil your cleansing was  
 represented,

And by the jar of that harlot, your forgiveness was prefigured.

Blessed are you, O Church, who has poured your oil upon the Holy One,  
 580 And your face was made bright by His anointing, having (formerly)  
 been downcast.

Blessed are you, O Church, for you have offered gifts for His en-  
 tombment,

With the oil of myrrh whose fragrance wafts over creation.<sup>115</sup>

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<sup>114</sup> Lk. 7:38.

<sup>115</sup> Cant. 1:3.



مَعَ اَلْمَكَلِّفَةِ مَدْنُهَا اَنْ اُسَ سَلَمًا:  
 هَمَّ اَصْلًا اَنْ عَمَلًا مَعْنَاهَا اَلْاَقْبَعُ حَس.  
 لَوْ عَمَلًا وَكَلَّ وَحَبَّ اَمَّا رَوَّ اَلْمُ:  
 وَافَ اَمَّ اَمَّا كَعَلَّ اَمَّا مَعْنَاهَا صَعَل.

565 كَعَمَلًا مَعْنَاهَا اَمَّ اَمَّا عَمَلًا وَهَلَّ:  
 مَعْنَاهَا كَحَدَّ اَمَّا مَعْنَاهَا حَمَّ مَعْنَاهَا:  
 اَمَّا وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا مَعَ خَلَّ:  
 اَمَّا مَعْنَاهَا وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا.

570 اَمَّا مَعْنَاهَا وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا:  
 مَعْنَاهَا وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا:  
 اَمَّا مَعْنَاهَا اَمَّا مَعْنَاهَا وَهَلَّ مَعْنَاهَا:  
 اَمَّا مَعْنَاهَا اَمَّا مَعْنَاهَا وَهَلَّ مَعْنَاهَا.

575 هَمَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا:  
 اَمَّا مَعْنَاهَا وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا:  
 لَوْ مَعْنَاهَا وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا:  
 وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا.

لَوْ مَعْنَاهَا وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا:  
 وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا.

580 لَوْ مَعْنَاهَا وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا:  
 هَمَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا.

لَوْ مَعْنَاهَا وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا:  
 وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا وَهَلَّ مَعْنَاهَا.

Blessed are you, O Church, for the Body of the Son gladdens your tents,  
And your beauty is exalted like the sweet spices that give fragrance.

- 585 Blessed are you, O Church, for no sweet spice can be compared  
To that plant who gave Himself to you, for He is heavenly.  
Blessed are you, O Church, for behold the mystery of your  
memory is everywhere,  
The nations rejoice, as He told you, when you perfumed Him.

- Blessed are you, O Church, for (from being a) harlot, you have be-  
come holy,  
590 And through the oil, the bridegroom has made you a virgin all at  
once.

Blessed are you, for the day of your barrenness has passed,  
Behold, baptism gives birth to new children for you.

- Blessed are you, O Church, for the Lord of the flock has given you  
His sign,  
595 For everyone who comes to you will become a sheep by the anointing.  
Blessed are you O Church, for all the mysteries of prophecy,  
The Son of God has revealed and shown you on the day of His  
abasement.

- Blessed are you O Church, for your mourning has passed, also your  
humiliation,  
And behold the nations and the worlds thunder out in you with  
their cries of 'Holy'.  
600 Cry out to your children to assemble from all sides,  
For great and terrible is the mystery that is ministered today in you.

May the heaven rejoice and the earth exult on this day,  
As well as the islands and the mountains, oceans and the air.  
May the old be like the glorious olives in your courts,  
And let them multiply the voice of their hymns to the Son of the  
Holy One.

لَهُ ضَمُّ حَبَالٍ وَفَرْجَةٍ وَحَالٍ حَصَصْتُكَ مَحْقَقًا  
مَعَهُ قَتْلًا وَفَقْدًا أَسْرًا وَفَقْدًا وَسُلَا مَعَهُ.

لَهُ ضَمُّ حَبَالٍ وَفَرْجَةٍ وَفَقْدًا لَا فَسْخَ قَتْلًا  
حَدَّثَهُ قَتْلًا وَفَقْدًا لَمْ يَكُنْ لَعْنَةً بِمَعْنَى هَذَا.  
لَهُ ضَمُّ حَبَالٍ وَفَقْدًا حَقًّا قَتْلًا حَالٍ وَفَقْدًا لَمْ يَكُنْ  
حَصَصْتُ لَقَتْلًا أَسْرًا وَفَقْدًا لَمْ يَكُنْ حَقًّا حَصَصْتُ لَهُ هَذَا.

585

لَهُ ضَمُّ حَبَالٍ وَفَقْدًا أَسْرًا مَعَهُ قَتْلًا  
وَحَقًّا مَعْنَى حَالٍ حَصَصْتُ لَقَتْلًا مَعْنَى هَذَا.  
لَهُ ضَمُّ حَبَالٍ وَفَقْدًا مَعْنَى هَذَا وَفَقْدًا أَسْرًا  
وَحَقًّا مَعْنَى هَذَا حَصَصْتُ لَقَتْلًا حَالًا مَعْنَى هَذَا.

590

لَهُ ضَمُّ حَبَالٍ وَفَقْدًا لَمْ يَكُنْ لَعْنَةً مَعْنَى هَذَا  
وَحَقًّا وَفَقْدًا لَمْ يَكُنْ حَقًّا مَعْنَى هَذَا  
لَهُ ضَمُّ حَبَالٍ وَفَقْدًا أَسْرًا وَفَقْدًا  
حَالًا مَعْنَى هَذَا لَمْ يَكُنْ حَقًّا مَعْنَى هَذَا.

595

لَهُ ضَمُّ حَبَالٍ وَفَقْدًا أَسْرًا مَعَهُ قَتْلًا  
وَحَقًّا وَفَقْدًا لَمْ يَكُنْ حَقًّا مَعْنَى هَذَا  
أَرَحِمَ لَقَتْلًا وَفَقْدًا مَعْنَى هَذَا وَفَقْدًا  
وَحَقًّا مَعْنَى هَذَا وَفَقْدًا مَعْنَى هَذَا.

600

نَسَبُهُ مَعْنَى هَذَا أَسْرًا وَفَقْدًا مَعْنَى هَذَا  
وَحَقًّا وَفَقْدًا مَعْنَى هَذَا وَفَقْدًا مَعْنَى هَذَا  
مَعْنَى هَذَا أَسْرًا وَفَقْدًا مَعْنَى هَذَا  
مَعْنَى هَذَا وَفَقْدًا مَعْنَى هَذَا.

- 605 May the youth be like splendid palms with justice,<sup>116</sup>  
 And may they flourish even more than the cedars of Lebanon with  
 their songs.<sup>117</sup>

May the children shout songs of praise with their hosannas,  
 May they exult in you, for pure is the sound of their simplicity.

- 610 May the virgins offer gifts with their lamps,<sup>118</sup>  
 Illumined by the excellence of their ways of life.  
 Let the chaste virgins, young men in their holy state,  
 Assemble, for they are beloved to the Son of the Holy One.

- Let the married couples glorify Him who sanctifies union,  
 For she is the mother of all the righteous for all generations.  
 615 May the bereaved not abstain from praise today,  
 But let them give the sweet fruits of their tongues.

- Let the barren exult, looking at the old priest,<sup>119</sup>  
 Who in holy fashion begot fruit in the barren womb.  
 'Let the brothers rejoice who will dwell together', sang David;<sup>120</sup>  
 620 He compared them to the oil that gladdens the head and the beard.

The beard of Aaron that descends with love on his collar,<sup>121</sup>  
 It is the Holy Spirit that the prophet here called oil.  
 Christ is the head upon which He descended, when He was baptized;  
 The beard is the Apostles, and those who confess are the collar.

- 625 Let the shepherd rejoice when he sees the entire flock,  
 Through the meadow of faith, he leads them all.  
 O pastors, raise the voice of your pipes!  
 Let the lambs exult with courage in your hymns.

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<sup>116</sup> Cf. Ps. 92:13.

<sup>117</sup> Cf. Ps. 92:12.

<sup>118</sup> Mt. 25:1-10

<sup>119</sup> Lk. 1:7; 24.

<sup>120</sup> Cfr. Ps. 132 (133):1.

<sup>121</sup> Ps. 132(133):2.

605 حَكَّتْهَا نَهْهْ، وَقَلَّا هَوْنًا حَوْنُهَا:  
لُحْدٌ مَعَ أَوْرَا، وَحُطِنَ نَعْمَةً، كَرَمَتْهَا هَوْنًا.

لُحْنًا سَلَكْنَا، قُبِ مَعَهَا كَاهُ مَحْسُومًا:  
هَوْنُهُ، حَصَ وَوَرَا قَلَّا وَفَعْلُهَا هَوْنًا.

610 هَدَاةً كَلَّا، وَغَنَّا بَقْتَحَ حَلَقُفْبِهْمَا:  
كَبَ نَهْهْ، كَعُضْمُهَا، وَهَوْنُهَا:  
تَقَلَّا هَدَاةً لَا أَوْ كَبُورًا حَقْبُفْبِهْمَا هَوْنًا:  
تَلَصُّفَهَا، حَصَ وَوَسَّعَ كَاهُ كَحَ، أَلَكَا.

615 مَدَقَّهَا نَعْمَةً، كَحَصْبُهَا، وَمَعْلُفَهَا:  
وَهْءَ هَوْنًا، وَحَكْمًا، قَانَا وَهْءَ وَوَرَا:  
هَلَّا مَحْنُهَا نَعْمَةً، نَهْهْ مَعَ أَعْمُسَا:  
أَلَّا تَلَكَّمَا، قَانَا سَكْنَا حَكْمَتْهَا.

620 كَمْنَا نَهْهْ، كَبَ سُنْهْ، كَاهُ حَصْبًا هَوْنًا:  
وَاهَكَبَ، قَانَا حَكْمًا كَمْنَا كَبْعَانَا:  
نَسْبُهُ، أَشْنَا وَنَحْنُ، أَصْبَا وَهْءَ وَهْءَ:  
حَصْرَ أَهْ، حَصْمُنَا وَاهْرَبَ، نَعْمًا هَوْنًا.

وَمَهْءَ وَاهْوَهْ، وَكَا كَاهُ حَكْمًا نَسْبًا:  
كَاهُهَا وَهْءَ هَوْنًا، هَوْنًا حَكْمًا هَوْنًا:  
نَعْمًا حَكْمًا، وَهْءَ حَكْمًا، كَبَ حَكْمًا:  
وَمَهْءَ حَكْمًا هَوْنًا، كَاهُ لَأَكَبَ وَاهْوَهْ.

625 نَهْءَ، وَحَنَا كَبَ سُرَا كَاهُ حَكْمًا:  
وَحَبَ مَحْنًا، وَهْءُهَا، وَهْءَ حَكْمًا:  
أَهْ حَكْمًا، أَهْءَ قَلَّا وَهْءَ مَحْنًا:  
هَوْنًا نَهْهْ، كَحَصْمُهَا هَوْنًا.

- Let David awake, and with his sling, let him destroy uncircumcised  
(Goliath)!<sup>122</sup>
- 630 For the Lord had chosen him and strengthened him by the holy oil.  
Let Isaiah, son of Amoz also rejoice with us,  
For it is him that the Lord anointed and sent for our healing.<sup>123</sup>
- Let Adam rejoice, for behold his salvation has sprung up from the  
wood,  
Because, it was from the tree that death sprung up in the beginning.
- 635 Let Noah the righteous rejoice and exult: behold the ark,  
[The symbol of] the Church in which all sinners take refuge.
- Let Jacob rejoice with the stone he anointed when he fled,<sup>124</sup>  
For behold the chief-corner stone of the Church has been laid today.<sup>125</sup>
- 640 Let all the trees of the forests glorify the Son with us,  
For, it is from them that He produced the oil that has healed the  
sores of Adam.<sup>126</sup>
- Let the earth glorify, as well as the dragons that are in the depths,  
The fire with (its) flames, and hails and snow with its whiteness.  
The winds that blow, as well as the whirlwind (glorify) Him who  
made them,  
And also the trees with their fruits and those who eat them.
- 645 Let the pools and springs and the reptiles in them glorify!  
Let the birds exult, the flying creatures sing with their twittering.  
Let the sun glorify our glorious Sun with its splendor!  
Let the moon shine with all (its) many change;

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<sup>122</sup> Cfr 1 Sam. 17:40; 49–50.

<sup>123</sup> Is. 61:1.

<sup>124</sup> Gen. 28:18–19.

<sup>125</sup> Mt. 21:42; 1 Pet 2:6.

<sup>126</sup> Cfr. *The Apocalypse of Moses* 9:3; 13:1–12; in E.M.C. QUINN, *Quest of Seth for the Oil of Life*, London, 1962.

630  
 لَمَّا كُنْزَ وَهَبَ حَبَّ مَلَكِهِ حَتَّى لَا تَقْبَ:  
 وَخَصِمَ مُذِنًا وَحَبَّ مَعْمِلًا وَفَهْمًا مَسْكَةً.  
 تَسْبَا حَصَّ أَوْ أَعْدَلًا هَـ كَ أَصْفَنَ:  
 وَهَـ هَـ وَصَعْبَ مُذِنًا مَعْمِلًا حَصَا هَـ هَـ.

تَسْبَا أَوْ مَرَّ وَهَـ هَـ مَصْلًا بَدَّ فَهْمُهُ:  
 هَـ وَحَصْلًا بَدَّ كَ هَـ هَـ هَـ هَـ هَـ.

635  
 تَسْبَا هَـ هَـ هَـ هَـ هَـ هَـ هَـ هَـ هَـ:  
 حَبَّ أَلَمِيَّةَ وَحَدَّ مَعْمِلًا هَـ هَـ هَـ هَـ.

640  
 تَسْبَا مَحْفُودَ حَقَا فَا وَصَعْبَ كَبَّ حَتْمَ هَـ:  
 وَهَـ أَلَمِيَّةَ حَتْمَ وَهَـ هَـ هَـ هَـ هَـ هَـ:  
 هَـ هَـ هَـ هَـ هَـ هَـ هَـ هَـ هَـ:  
 وَهَـ هَـ هَـ هَـ هَـ هَـ هَـ هَـ هَـ.

لَمَّا كُنْزَ أَوْ هَـ هَـ هَـ هَـ هَـ:  
 هَـ هَـ هَـ هَـ هَـ هَـ هَـ هَـ:  
 وَهَـ هَـ هَـ هَـ هَـ هَـ هَـ:  
 هَـ هَـ هَـ هَـ هَـ هَـ هَـ.

645  
 تَسْبَا هَـ هَـ هَـ هَـ هَـ:  
 هَـ هَـ هَـ هَـ هَـ هَـ:  
 هَـ هَـ هَـ هَـ هَـ:  
 هَـ هَـ هَـ هَـ هَـ.

650 Let all the stars offer glorification with their appearances,  
To the Son of the Holy One who receives every form of adoration  
from them.

Let the sky rejoice and all the waters that are above it,  
In the Son who has shone forth among earthly beings and saved them.

Let the house of Gabriel raise the sound of its trumpets,  
And let the house of Michael rejoice in (their) ranks with their canticles.  
655 'Blessed is He, from His place', the Cherubim cry to the Son of the  
Holy One.<sup>127</sup>

For they see Him being sanctified among beings on earth.

With fear the Seraphim cry 'Holy, Holy',  
To Him who was pleased to become a propitiation to His Father.  
660 Let all the spirits in the heaven, with their exultation,  
Praise the Son with loud voice on the day of His festival.

Fiery multitudes of flames with their hovering,  
Let them honour the festival of the anointing of the Son of God.

The wheels of fire and all the ministers of spirit,  
Let the sound of their praises thunder out with clarity.

665 'Holy, Holy, Holy, O Lord', cries the Church,  
In the gathering of her children on this day, together with those above.  
Holy is the Lord who sanctified me with His name and made me  
His own,  
And through His oil, He has bound up my wounds and healed my  
sickness.

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<sup>127</sup> Ez. 3:12.



فَكَذَّبُوهُ فَهَقَّا حَبَّ وَتَسْبُوهُ، مَعْصِلًا نَدْلَكُ.  
 650 حَكَّ مَبْعًا بِمَعْلَا مَبْعُهُ، كَلَّا هَتَّيْلًا.  
 مَعْصِلًا أَسْبَا هُكْلَهُ، مَعْلًا وَحَكْلًا مَبْعُهُ.  
 حَكَّا وَبَوَسَ حَمًا أَوْحَلًا هَكَمَ أَلَمَ.

وَحَمًا كَحَّ أَسْلًا نَحَمَ فَلَا وَهَكْصَتُهُ.  
 655 هَمَّ مَبْعًا كَقَّةٍ وَأَسْبُوَ كَمَعْنَتَاوَهُ.  
 حَبَّ مَعَ أَلَامَ مَبْعَ حَتَّوْكَ حَكَّ مَبْعًا.  
 وَهًا مَبْعَ كَمَ وَهًا مَعْلَا مَبْعَ حَمًا أَوْحَلًا.

هَتَّيْلًا تَمَعْلَ مَبْعَ مَبْعَ مَبْعَ وَبُسْكَ.  
 660 حَمَّ وَهَكَّ كَمَ وَهَكْصِلًا لَأَكْصَمَ تَمَّ.  
 كَلَّا وَهَسْلًا وَأَسْلًا كَمَعْنَتَا حَمَّ مَبْعَ مَبْعَ.  
 مَعْلَكْشَ حَكَّا حَمَّ حَبَّ حَكَّوْكَ حَمَّلًا وَحَلًا.

فَتَقَلَّ حَمَّيْنَا وَهَكْلَهُ حَمَّلًا حَمَّ مَبْعَ مَبْعَ.  
 مَبْعُهُ كَلَّوْكَ وَهَكْصِلًا وَكَ أَلَمَ.

كَتَّيْلًا وَهَوَّكَ وَتَمَعْلَكْشَ وَهَسْلًا فُكْلَهُ.  
 نَحَمَ فَلَا وَهَكْصِلًا كَمَّ مَبْعَ مَبْعَ.

مَبْعَ مَبْعَ مَبْعَ مَبْعَ مَبْعَ مَبْعَ مَبْعَ مَبْعَ مَبْعَ  
 665 حَمَّ وَهَكْلَهُ حَمَّلًا مَبْعَ مَبْعَ مَبْعَ مَبْعَ.  
 مَبْعَ مَبْعَ مَبْعَ مَبْعَ مَبْعَ مَبْعَ مَبْعَ مَبْعَ.  
 حَبَّ مَبْعَ مَبْعَ مَبْعَ مَبْعَ مَبْعَ مَبْعَ مَبْعَ.

670 Holy is the Lord, who gave me the oil through Elisha,  
 And repaid my debts and I became free and I was filled with  
 radiance.<sup>128</sup>  
 He is the Lord, cry out my children, to Him who sanctifies all,  
 For He has made you His brothers in love and holiness.

Holy is the Lord, cry out, all of you, in holy fashion  
 To Him who, in His love, sanctified Himself for our sake.  
 675 Holy is the Lord who made us His temples for His hidden being,  
 And He loves to dwell in a heart that is holy and full of beauty.

Holy is the Lord who descended and saved us by His anointing,  
 Even calling us 'christs' in His name, as it is written.<sup>129</sup>  
 680 Holy is the Lord, from the fragrance of whose oil the impure flee,  
 And the demon does not endure the fragrance of His perfume.

O Holy One, who is eternally holy with His Begetter,  
 Be a protector to the holiness that you have given me, lest it be  
 pillaged.

Son of the Holy One, who has cleansed and sanctified me and  
 greatly purifying me,

Do not neglect me lest the Evil One pollutes my holiness.

685 O Hunter, who has drawn me to You by Your fragrance,  
 May the evil not lie in wait for me, and seize me, for I am innocent;  
 O Beauteous One, whose beauty and sweet voice has attracted me,  
 Rebuke the hawk that dashes after me in its cunning;

O You who emptied Yourself for my sake to gain me,<sup>130</sup>  
 690 Rescue me from the lion that roars and troubles me.<sup>131</sup>  
 O Mighty One, who is always found by whoever invokes You,  
 Hear me and answer me and let not iniquity dominate me.

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<sup>128</sup> Cfr. 2 Kgs. 4:7.

<sup>129</sup> 1 Jn. 2:20.

<sup>130</sup> Cfr. Phil. 2:7.

<sup>131</sup> 1 Pet. 4:8.

670 قَبِيْعٌ مُّذْنِبًا وَمَرْجُومٌ كَيْدُ قَعْنَبُ حَبِّ الْكَبِيْعِ:  
 هَؤُلَاءِ مَقْعَدُ الْعَوْنِ مُنَازِلُ الْعَمَلِ الْبُيُوتِ:  
 قَبِيْعٌ مُّذْنِبًا مَعَهُ كَيْدُ الْكَبِيْعِ كَقَعْنَبِ الْكَلْبِ:  
 وَخَبْرُ قَعْنَبِ كَيْدُ الْكَلْبِ كَقَعْنَبِ الْكَلْبِ:

675 قَبِيْعٌ مُّذْنِبًا مَعَهُ كَيْدُ الْكَبِيْعِ كَقَعْنَبِ الْكَلْبِ:  
 كَيْدُ الْكَبِيْعِ وَخَبْرُ قَعْنَبِ كَقَعْنَبِ الْكَلْبِ:  
 قَبِيْعٌ مُّذْنِبًا وَمَرْجُومٌ كَيْدُ الْكَبِيْعِ كَقَعْنَبِ الْكَلْبِ:  
 وَخَبْرُ قَعْنَبِ كَيْدُ الْكَلْبِ كَقَعْنَبِ الْكَلْبِ:

680 قَبِيْعٌ مُّذْنِبًا وَمَرْجُومٌ كَيْدُ الْكَبِيْعِ كَقَعْنَبِ الْكَلْبِ:  
 هَؤُلَاءِ أُولَئِكَ مَقْعَدُ الْعَوْنِ مُنَازِلُ الْعَمَلِ الْبُيُوتِ:  
 قَبِيْعٌ مُّذْنِبًا وَمَرْجُومٌ كَيْدُ الْكَبِيْعِ كَقَعْنَبِ الْكَلْبِ:  
 هَؤُلَاءِ مَقْعَدُ الْعَوْنِ مُنَازِلُ الْعَمَلِ الْبُيُوتِ:

أَهْ قَبِيْعٌ وَمَرْجُومٌ كَيْدُ الْكَبِيْعِ كَقَعْنَبِ الْكَلْبِ:  
 هَؤُلَاءِ أُولَئِكَ مَقْعَدُ الْعَوْنِ مُنَازِلُ الْعَمَلِ الْبُيُوتِ:  
 كَيْدُ الْكَبِيْعِ وَخَبْرُ قَعْنَبِ كَقَعْنَبِ الْكَلْبِ:  
 لَا يَأْتِي قَعْنَبٌ كَيْدُ الْكَلْبِ كَقَعْنَبِ الْكَلْبِ:

685 أَهْ رَجُلًا وَخَبْرُ قَعْنَبِ كَقَعْنَبِ الْكَلْبِ:  
 لَا يَأْتِي قَعْنَبٌ كَيْدُ الْكَلْبِ كَقَعْنَبِ الْكَلْبِ:  
 أَهْ قَبِيْعٌ وَمَرْجُومٌ كَيْدُ الْكَبِيْعِ كَقَعْنَبِ الْكَلْبِ:  
 طَائِفَةٌ مِنْهُمْ كَيْدُ الْكَلْبِ كَقَعْنَبِ الْكَلْبِ:

690 أَهْ قَبِيْعٌ وَمَرْجُومٌ كَيْدُ الْكَبِيْعِ كَقَعْنَبِ الْكَلْبِ:  
 أَلَيْسَ قَعْنَبٌ كَيْدُ الْكَلْبِ كَقَعْنَبِ الْكَلْبِ:  
 أَهْ قَبِيْعٌ وَمَرْجُومٌ كَيْدُ الْكَبِيْعِ كَقَعْنَبِ الْكَلْبِ:  
 قَعْنَبٌ كَيْدُ الْكَلْبِ كَقَعْنَبِ الْكَلْبِ:

You compared me to a lost sheep, as you delight in me,<sup>132</sup>  
 May I never again perish from Your treasury, O Son of the Merciful!  
 695 In Your love urged me to imitate (serpent) in subtlety,<sup>133</sup>  
 May I find strength in You, and hide my head from the persecutors!

You taught me to imitate dove in simplicity,<sup>134</sup>  
 In You may I be delivered bitter chase!  
 You taught me to call persistently like the widow,<sup>135</sup>  
 700 Do not delay (to answer) my supplication and request, lest I grow  
 weary.

You have promised me that 'the bars of hell will not prevail against  
 you',<sup>136</sup>

Do not neglect me, as I trust that Your word is firm, O Lord.  
 You promised me that, like Peter, You would build me,  
 But why have you abandoned me to be mocked by my enemies?

705 You have promised me (to put) the keys of the height and the depth  
 in my hands,  
 Why do you not help me, when You saw my affliction?  
 You promised me that You would speak for me before the judges,<sup>137</sup>  
 But look, they are battering me with their blasphemies, while You  
 bear with it.

You promised me the Kingdom on high and as being assured for me,  
 710 Do not bring upon me a testing for which I do not have the strength.  
 If my children committed faults before you, they are your (children too),  
 whether You chastise, or whether You forgive, or whether You pay  
 no attention!

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<sup>132</sup> Lk. 15:6.

<sup>133</sup> Cfr. Mt. 10:16.

<sup>134</sup> Ibid.

<sup>135</sup> Lk. 18:1-8.

<sup>136</sup> Mt. 16:18.

<sup>137</sup> Lk. 12:11-12.

أَهْ وَحَدَّثَنَا بِهَذَا مَا كُنَّا قَبْلَ رُحَا كُنَّا.  
لَا أَلَا هَذَا أَكْبَرُ مَعَ قَدْرٍ كَبِيرٍ كُنَّا سَنُتَلَّ.  
أَهْ وَحَدَّثَنَا سَعِيدٌ أَبُوهُمَا حَدَّثَنَا هَذَا.  
كُنَّا لَمْ نَكُنْ هَذَا هَذَا وَنَعَمْ مَعَ وَهُوَ قَدْ.

695

أَهْ وَحَدَّثَنَا أَحْمَدُ أَبُوهُمَا حَدَّثَنَا هَذَا.  
كُنَّا أَعْلَاهُ أَدْرَكَ مَعَ رُبُّهُمَا وَنَحْنُ نَسْأَلُ.  
أَهْ وَحَدَّثَنَا أَبُو الْأَوْثَمِ هَذَا وَنَحْنُ نَسْأَلُ.  
لَا أَلَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا.

700

أَعْلَاهُ هَذَا هَذَا وَلَا نُسَمِّيهِ هَذَا هَذَا هَذَا هَذَا.  
هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا.  
أَعْلَاهُ هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا.  
هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا.

أَعْلَاهُ هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا.  
هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا.  
أَعْلَاهُ هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا.  
هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا.

705

أَعْلَاهُ هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا.  
لَا أَلَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا.  
أَبُوهُ وَأَهْلُهُ هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا.  
أَبُوهُ وَأَهْلُهُ هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا.

710

- 'Seven times and seventy times forgive and remit', as You have taught,<sup>138</sup>  
 May Your forgiveness abound even more, in accordance with Your  
 greatness!
- 715 If they sin, being earth-born, in weakness,  
 Do You, as God, forgive and remit by Your grace!
- If they backslide, being feeble with passions,  
 Do You, being mighty, strengthen them with watchful care!  
 If they succumb, being feeble, through laxity,  
 720 May Your great hope enthuse them with things to come.  
 If they are reviled<sup>139</sup> in Your great name by the envious,  
 Grant them (the grace) to possess a spirit that hastens toward the  
 promises.  
 If they are insulted for Your sake in the assemblies,  
 Stand before them and give victory in their struggles.
- 725 If they are persecuted for Your love in (their) countries,  
 Go out with them and encourage them with Your promises.  
 If they are killed on account of hope in You, receive them,  
 And may their blood be sweet incense that pleases You.
- If they are delivered to the flame by the wicked,  
 730 Be in their midst, as in the furnace with Ananiah and his friends!<sup>140</sup>  
 And if they are handed over become food for wild animals,  
 Like Daniel among the Babylonians, deliver them!<sup>141</sup>
- If they are envied like the (three) beautiful men by the enemies,  
 By you, may they escape from the hands of every wicked person.  
 735 If justice chastises them for their sins,  
 May Your grace, O my Lord, quickly reach out and protect them!

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<sup>138</sup> Mt. 18:22.

<sup>139</sup> Reading مستعجب for مستعجب.

<sup>140</sup> Dan. 3:20-30.

<sup>141</sup> Dan. 6:1-24.



- If they are ensnared by death that is ordained for everyone,  
 May Your living sign save them from Beliar.  
 The sword does not separate me from You, O Son of the Holy One,<sup>142</sup>  
 740 For the living words spring from You, as it is written.<sup>143</sup>
- If the fire rises against me, it does not mitigate,  
 My desire for You, O Son of the Merciful, for You are fully life!  
 All torments will not cut off my love towards You,  
 For with You I have been freed from slavery to base things.
- 745 You endured insults and every kind of humiliation for me,  
 Yet, from being a harlot, You have made me virgin and chaste.  
 Even if I endure myriad of deaths for You,  
 I will not renounce Your truth, O Son of the Most High!
- 750 Protect my doors, lest all sorts of disputants enter through them,<sup>144</sup>  
 May those who love fighting and divisions be driven away from me!  
 May the children whom I gave birth assemble in me, for they are  
 dear to me,  
 For through their mouths, I have learnt to confess the truth.
- May all my offspring be protected in me in safely!  
 And let no stranger devising evil enter into me.  
 755 Establish my walls undisturbed by any denial,  
 And may Your Cross be a source of strength for my stones and roofs.
- May Your mark act as a staff extending over my foundations,  
 May my every corner be protected closely by You!  
 May all choirs be arranged in due order by You  
 760 So as to give praise, girded with great power.

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<sup>142</sup> Rom. 8:35; 38.

<sup>143</sup> Jn. 7:38.

<sup>144</sup> Cfr. Ps. 141:3.



أَلَمْ تَدْرِي أَنَّهُمْ مَعَ خُذْبُنَا وَفَصْمَ خَلَا فَلَا يُعْ:  
 وَهُمُ مَعْنُوبٌ مِّنَّا بِفَعْلِهِ أَتَمَّ مَعَ خَلَاؤُ:  
 لَا قُبْحٌ كَدَّ هَافًا مَعْنُوبٌ كَيْ مَبْغُفَا:  
 وَتَكَدَّ شَتْلًا نَحْنُ مَعْنُوبٌ أَصْلًا وَصَلَدَ.

740

تَهُؤَا أَيْدِيَهُ وَفَصْلًا حَكَمَكَدَّ لَا مَعْنُوبًا كَدَّ:  
 حَكَمَ مَعْنُوبٌ كَدَّ مَنُوبًا وَفَكْبَ شَتْلًا أَيْدِ:  
 فَلَا مَعْنُوبٌ لَا فَصْمٌ كَدَّ حَشَوْدَ مَعَ رُبُوبِ:  
 خُبْ أَلَسْنَا مَعَ خُذْبُنَا وَهَضْبُنَا.

أَيْدِ مَعْلُكَلَدَ هَضْبًا رَحْدًا هُؤَا مَعْنُوبًا:  
 هَمَّ أَيْدِيًا حَلَدًا حَكَبًا مَعْنُوبًا:  
 مَعْلُكَلَدَ وَخَدَّ مَعْنُوبًا أَيْدِيَهُ وَهَضْبًا:  
 لَا فَكْبَ إِنَّا مَعْنُوبًا كَدَّ حَكَمًا.

745

لَهُ حَشَاؤُ مَعْنُوبٌ وَلَا تَكَلَّمَ دَعْمٌ فَلَا وَهُؤَا:  
 هَمَّ لَهْؤُومَ مَعْنُوبٌ وَفَصْلًا مَعْنُوبًا:  
 تَكَلَّمَ حَشَاؤُ مَعْنُوبٌ وَفَكْبًا وَفَصْلًا:  
 وَفَصْلًا مَعْنُوبٌ مَعْنُوبًا وَهُؤَا مَعْنُوبًا.

750

تَعْلَاؤُومَ كَدَّ فَكْبًا مَعْنُوبًا وَفَصْلًا:  
 وَلَا تَكَلَّمَ كَدَّ تَعْلَاؤُومَ وَفَصْلًا مَعْنُوبًا:  
 أَمَّ مَعْنُوبٌ وَلَا مَعْنُوبًا وَفَصْلًا:  
 مَعْنُوبًا رَحْبًا مَعْنُوبًا وَفَصْلًا وَفَصْلًا.

755

تَعْلَاؤُومَ مَعْنُوبٌ شَهْلًا وَفَصْلًا مَعْنُوبًا:  
 مَعْنُوبٌ تَعْلَاؤُومَ أَمَّ مَعْنُوبًا وَفَصْلًا:  
 خُبْ تَعْلَاؤُومَ مَعْنُوبًا وَفَصْلًا مَعْنُوبًا:  
 كَمَعْنُوبًا مَعْنُوبًا مَعْنُوبًا وَفَصْلًا.

760

May all my offspring be armed by You against error,  
 May they be strengthened by You, to overthrow all heresies!  
 With noble mind, may they be fortified by You to fight,  
 Against Goliath the Accuser, even more so than David.

765 May they be encouraged by You, and with the sling of virtue,  
 May they fling stones of faith against the Evil One.<sup>145</sup>  
 May all the priests be anointed by You to minister  
 You with purity of heart and humility, O High Priest!

May my deacons be adorned by You to serve  
 770 Your great mystery blamelessly and diligently.  
 May all my offspring be incited by You to honor  
 Your great feast that illuminates minds and hearts.

May the leaders of my children, gathered together, be strengthened  
 by You;  
 May all the sick be healed by You, O Good Physician!  
 775 May all who are tormented by Satan find relief in You!  
 May those who are captured by their enemies be delivered by You.

May the prisoners be released hastily by You!  
 May the needy be satisfied of their needs by You!  
 May the rich acquire life in You through their disbursements;  
 780 May all their treasures be stored up in You with confidence.  
 May plenty abound in You for the hungry and the poor,  
 By You, and for Your sake, may the naked be covered.  
 May the kings of the earth and the rulers be pacified by You!  
 By You, may they be persuaded to judge according to truth and  
 rectitude.

785 May everyone who is lost from Your teaching be found out by You,  
 May all who are bruised be healed by You, O Medicine of Life!

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<sup>145</sup> 1 Sam. 17:40–50.

تَبَوَّسْتُمْ خُبْرَ قُدُّوهُ، مَكَّيْبَ كَهْمَكَلَا لِهَوَسْتِ.  
 هَنَلَسْتُمْ خُبْرَ كَهْمَكَلَا حَقْلَا أَوَّسْتِ.  
 خُبْرَ تَلَكَّيْبَ، وَحَبَّ أَمَنَا حَقْلَا قَلَامُ.  
 كَهْمَكَلَا كَهْمَكَلَا أَفْخَضْنَا لُحْدَ مَعَّ وَهَبِ.

خُبْرَ تَلَكَّخْدَ هَوَسْتِ قَلْنَا يَمَنَلَاؤُهُلَا: 765  
 أَمَّ يَحْقَافَا، وَهَمَنَلَا حَقْلَا نَمَلَا.  
 خُبْرَ تَبَوَّسْتُمْ قُدُّوهُ كَهْمَكَلَا.  
 خُبْرَ مَعَّ قُدُّوهُ حَقْلَا كَلَا هَمَنَلَا.

خُبْرَ تَلَاؤُهُ، هَمَنَلَا كَهْمَكَلَا.  
 حَقْلَا أَمَّ، وَحَبَّ هَوَسْتِ كَهْمَكَلَا.  
 خُبْرَ تَلَكَّخْدَ، مَكَّيْبَ قُدُّوهُ كَهْمَكَلَا.  
 حَقْلَا أَمَّ، وَحَبَّ مَعَّ هَمَنَلَا.

خُبْرَ تَلَسْتُمْ، وَحَبَّ قُدُّوهُ حَقْلَا.  
 هَمَنَلَا أَمَّ، قُدُّوهُ هَمَنَلَا.  
 خُبْرَ تَلَاؤُهُ، وَحَبَّ هَمَنَلَا.  
 خُبْرَ تَلَاؤُهُ، أَمَّ، وَحَبَّ هَمَنَلَا.

خُبْرَ أَمَنَا هَمَنَلَا تَلَسْتُمْ، مَكَّيْبَ.  
 خُبْرَ هَمَنَلَا تَلَسْتُمْ، هَمَنَلَا.  
 خُبْرَ حَقْلَا، وَحَبَّ هَمَنَلَا، تَلَسْتُمْ.  
 هَمَنَلَا تَلَسْتُمْ، وَحَبَّ هَمَنَلَا.  
 خُبْرَ تَلَسْتُمْ، وَحَبَّ حَقْلَا، هَمَنَلَا.  
 خُبْرَ تَلَسْتُمْ، وَحَبَّ حَقْلَا، هَمَنَلَا.  
 خُبْرَ تَلَسْتُمْ، وَحَبَّ حَقْلَا، هَمَنَلَا.

خُبْرَ تَلَسْتُمْ، وَحَبَّ هَمَنَلَا.  
 خُبْرَ تَلَسْتُمْ، وَحَبَّ هَمَنَلَا.

In You may everyone who takes his cross and follows You find  
courage;

In You may the beloved seal of virginity be strengthened.

You are the Lord of the orphans and the widows,  
790 And also the one who sustains and nourishes all who are in need.  
By You may all those in error be guided and may they turn to You;  
By You may the wicked be changed and become good all of a sudden.

By You may we be delivered from the scourges and rods of wrath;  
By You, may we be confirmed and in You may we live in faith!  
795 By You may we flee from temptations and evil time;  
By You may the crown of the year and the crops be blessed.<sup>146</sup>

In You, the fattened ox who died for us, may we find delight.<sup>147</sup>  
In You may we arrive at an end full of justice!  
With You may we travel to the place full of delights.  
800 In You, may all the spirits of the departed find rest;

By You, may they be absolved from the defilement of their failings,  
And may they go out to meet You when you come with great joy.  
By You, may those who have consumed You be raised, O Merciful One;  
In You may those who have drunk Your living blood be absolved.

805 By You, may all my offspring be gathered in Your bridal chamber of  
light,  
And may they be with You, their lamps being alight<sup>148</sup>.  
With You, may we rejoice where the wise virgins dance;  
With You, may we be refreshed in the blissful marriage feast in  
Your kingdom.

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<sup>146</sup> Cfr. Ps. 62:12.

<sup>147</sup> Cf. Lk. 15:23.

<sup>148</sup> Mt. 25:1-10.

خُو تَلَكَّحَد هَه وَنَحْنَه لُحْب هَه هَمْفُ:  
هَخُو تَلَسَم لُحَدَا; سَمَلَا وَحَلَا هَكَلَا.

أَيْدِي هَه خُدَا وَتَلَقَلَا أَوْ وَتَلَقَلَا:  
أَوْ أُنْمَلَا هَمْفَلَا وَهَمَلَا وَفَلَا وَنُصَح.  
خُو تَلَسَم هَه فُلَا لُحْنَا هَمْفَلَا رَيْبُ:  
هَخُو تَعَلَسَقَم حَتَمَا هَمْفَلَا هَه لُحَا مَسَمَلَا.

790

خُو تَلَقَلَا مَح مَحْتَمَلَا مَقَلَا وَوَقَلَا:  
هَخُو تَعَلَا وَو هَخُو هَه تَلَسَا حَمْفَلَا.  
خُو تَلَقَلَا مَح تَقَمَلَا هَمْفَلَا حَتَمَا:  
هَخُو تَلَحَنَر مَكَلَا وَهَمَلَا هَه تَلَكَلَا.

795

خُو تَلَحَصَم أَلَا; وَفَلَمَا وَهَمَلَا وَفَلَا:  
هَخُو تَلَمَكَلَا حَمَلَا هَمْفَلَا مَلَا فَتَمَلَا.  
هَخُو أَلَا تَلَا; وَلَا; وَهَمَلَا وَفَلَا حَمْفَلَا:  
هَخُو تَلَمَلَسَم وَفَلَا وَهَمَلَا وَفَلَا حَنْبَلَا.

800

هَخُو تَلَسَمَم مَح زَه حَرْجَلَا وَهَمَلَا وَهَمَلَا:  
هَمْفَلَا لَاه وَخَرْ مَلَا; أَلَا; أَيْدِي حَمْفَلَا وَفَلَا.  
خُو تَلَسَمَم أَلَكَم وَفَلَا; أَلَكَم أَلَا مَلَا:  
هَمْفَلَا هَخُو أَلَكَم وَفَلَا; أَلَكَم كَمْفَلَا مَلَا.

خُو تَلَصَمَم فَكَلَمَم مَكَلَم مَكَلَم مَكَلَم:  
هَمْفَلَا هَه مَكَلَم مَكَلَم مَكَلَم مَكَلَم:  
هَمْفَلَا مَلَا; وَفَلَمَا مَكَلَم مَكَلَم:  
هَمْفَلَا تَلَمَلَسَم فَكَلَمَم لُحَمَلَا مَكَلَم مَكَلَم.

805

With You may we rejoice in the festival full of joy,  
810 Where all kinds of praise thunders from the mouth of the saints.

There, may we all cry out with confidence and rejoicing,  
'Blessed is the Holy One who has brought us to His festival with mercy'.

And there may we offer new praise with raised voice,  
To You, Lord, and to Your Father and to Your Holy Spirit forever  
and ever! Amen.

END

810 كُتِبَ تَبَارَكَ دَعَاهُ حَبَّاءُ مَا حَلَّاهُ كُهُفًا:  
أَنَا وَنَحْمُكَ أَعْمَدًا دَعَاهُ قَبِيلًا.

أَمْضِ قُلُوبُكُمْ أَيْدِيكُمْ أَيْدِيكُمْ أَيْدِيكُمْ:  
دَعَاهُ قَبِيلًا وَنَحْمُكَ دَعَاهُ قَبِيلًا.

هَذَا نَحْمُكُمْ هَذَا نَحْمُكُمْ هَذَا نَحْمُكُمْ:  
كُلُّكُمْ هَذَا نَحْمُكُمْ هَذَا نَحْمُكُمْ هَذَا نَحْمُكُمْ.

حلم





## APPENDIX

### BY SEBASTIAN BROCK

The manuscripts of the *mimro* on the Myron are divided in the attribution which they provide. The attribution to George is found in Vatican Syr. 117 (12<sup>th</sup> century), Paris Syr. 196 (14<sup>th</sup> century) and its copy, Paris Syr. 189; rather more commonly the *mimro* is attributed to Jacob, and this is to be found in (among the older manuscripts) Damascus, Syrian Orthodox Patriarchate 12/14 (11<sup>th</sup> century), 12/15 (12<sup>th</sup> century) and Vatican Syr. 118 (12<sup>th</sup>/13<sup>th</sup> century). On various grounds the poem can hardly be by Jacob, and it is easy to see how the attribution to George could have been lost, since the *mimro* is regularly transmitted in manuscripts which are otherwise almost entirely devoted just to Jacob's *mimre*.

Ryssel's edition was based on Vatican Syr. 117. Since Damascus 12/14 is a century older, it has seemed worthwhile to indicate the main differences which it presents.

Main variant readings of Damascus Syr.Orth. Patr. 12/14 = D

(where D is supported by Paris syr. = P, in Ryssel's apparatus, this is also noted)

- |    |  |
|----|--|
| 3  | which ... humanity] whose strength filled the universe (= P)                       |
| 4  | resurrection] fragrance (cf. P)  |
| 5  | filled ... intensity] which has given to the stinking world<br>its fragrance (= P) |
| 9  | Delightful] Sweet (= P)  |
| 12 | in giving praise] as I rejoice   |
| 17 | Choice] Pure (= P)   |
| 20 | so ... you] desired by You (= P)   |

- 22 may ... me] and I will reveal them to those who are worthy of You
- 30 the harlot .... you] the sinful woman when she anointed You
- 31 I rejoicing ... so] with courage
- 36 are ... holy] become resplendent in (their) mission
- 42 role as tax collector] debt
- 51 Set now] May Your cross be
- 57 sanctified] emptied (= P)
- 67 omitted
- 70 at end D P add: And because they were not circumcised in the heart she drove them out
- 78 In your chamber they sprinkle cries of 'holy' from their mouths (= P)
- 81 humility] splendor
- 86 and ... companions] truly
- 88 your face] his face (= P)
- 96 He has given you armour so that you may vanquish the rebel with its strength.
- 108 he ... you] on your behalf
- 111 he ... person] He, the Free-born, resided in the place of the departed.
- 112 To indicate His love, how He loved Adam, His image.
- 115 when it was closed] to the disciples
- 116 Although the doors were not open, He entered to reassure them
- 128 through his] through you (= P)
- 133 doubt ... height.] have doubts over the humble things and exalted ones. [Against diphysites]
- 140 at the end D adds: The same on in might and strength, and in humility;  
For this reason He is also God enfleshed. (2<sup>nd</sup> line = P)
- 145 at the end D adds: So that I may speak, as one feeble, not being capable (cf. P)
- 147 Make ... to] For Your name's sake may I (= P)
- 150 omitted in D and P
- 154 understood] perfected
- 155, 158 omitted in D and P
- 160 keep its distance] be found guilty
- 165 dove] lamb

- 166 bird of prey] wolf [read d'b' for db', 'bear']  
 179 investigation] doubting  
 180 puts on] sees  
 183 each day] with fire  
 192 he destroyed them] took them up (= P)  
 198 at the end D P add: And like a wise person he traded (P  
 was diligent) and doubled them;  
 For this reason he was entrusted with much.  
 201 bridal chamber of light] kingdom on high  
 204 mysteries] senses  
 208 'That it will always] 'That everyone (= P)  
 212 By it he is illumined on the entire path of his activity.  
 216-217 D and P omit  
 219 at end D adds: Of knowledge and stood (there) naked;  
 At the third hour the Lord of Adam entered the law-  
 court  
 226 mysteries] beauties (= P)  
 227 they ... beginning] that all the just were symbolized by  
 him.  
 228 In successive generations all forms of revelations (= P)  
 238 at the end D adds: And the Holy Spirit, and baptism, in a  
 manifest mystery,  
 a sign of love, an announcement of mercy and salvation,  
 did the dove bear within the Ark to proclaim good news,  
 just as the Holy Spirit rested on the Holy One  
 in the form of a dove, and the world saw that He is the  
 Son of God. (cf. P)  
 240 in symbolic fashion] luminously  
 252 the high ... sacrifice] the great mystery is established.  
 255-6 In the case of anyone who makes bold to make a similar  
 compound  
 'That soul will die from the people in a bitter way.  
 He commands that the one who depicts the mysteries  
 should be hidden,  
 For he thereby marks out the anointing of my beloved  
 Son. (cf. P)  
 258 for my ... desire] it shall be preserved in a hidden mys-  
 tery  
 270 To one person alone did he give the mystery to be en-  
 joyed

- 271-2 D transposes the lines  
 273 Levite| Hebrew  
 278 anointed| marked (= P)  
 282 pure body| splendid head  
 283 that were hidden in him| luminously  
 284 For the river Jordan grew warm for Him at the Baptism  
 287 So with David as if this had actually happened.  
 295 pure Myron| fine myrrh (= P)  
 298 And in his childhood He filled him with wisdom and insight.  
 302 in truth| voluntarily  
 311-12 Priesthood, prophecy and royalty,  
 For He is King, High Priest, and Lord of kings.  
 315-6 omitted (cf. P)  
 319 Come now and see the bishop clothed in the image of the Father,  
 clothed in white, like light, in sanctity,  
 resplendent, purified, trembling, quaking and full of fear.  
 (= P)  
 326 at the end D P add: He empties out oil upon oil, mingling it carefully,  
 For Divinity poured itself out over humanity:  
 Hidden oil, since the Divinity is hidden,  
 And oil that is (readily) found, for humanity is to be found every day.  
 333-5 D has the sequence 334, 335, 333  
 336 at the end D P add: Therefore take to yourself tears and suffering when you enter  
 338 omitted  
 344 Imitate Him who| At the meal He  
 353 nations of the earth| priests of the People  
 368 For with them Moses showed His type in the place of propitiation (= P)  
 374 the secrets| true things (= P)  
 377 choirs| mysteries  
 391 holiness| songs of praise  
 404 But our Sun leaves the west and proceeds;  
 To the south He calls out 'Blow' [Cant 4:16!], as He gladly comes,  
 for I have left behind me darkness and error. (cf. P)

- 408 enters ... beatitude] and Warrior enters  
 428-9 omitted  
 430 at the end D adds: It is He who truly perfects all myster-  
 ies,  
 Life-giving in divine and natural fashion.  
 433 this oil] the pure Myron  
 438 And may that person be renewed, full of joys  
 442, 444, 446 omitted (P omits 444 and 446)  
 449 new sons ... old ones] sons of the Church ... aliens  
 454 The number by which the Trinity is depicted.  
 457 Above ... and disciples] In the sight of ... He was raised  
 up  
 458 The Son to the Father, with both sides gazing at Him  
 459 he shows himself] above the Bema  
 460 The mystery of the anointing ascends and manifests itself  
 465, 467 wonder] awe  
 470 does ... us] was raised up to His Begetter  
 481-2 He is distributed, with examination to those who are  
 true,  
 For the Lord is to be feared, and all disputers are unwor-  
 thy of Him.  
 For the purpose of its community (each) church takes  
 some carefully,  
 Just as in the case of the Manna, a measure for each,  
 without any addition. (cf. P)  
 483 signed] baptized  
 486 There is no way that the Lord will be sacrificed (again)  
 for him.  
 501 for us] because of it (= P)  
 508 them] us  
 515 the prophet] David  
 517 In the oil he depicted (baptismal) oil, which is full of life.  
 520 The Church first distributes the oil, and then the wine.  
 523 made perfect and completed] and is clothed in Myron  
 528 Unless ... regeneration] If you are not born of the Spirit  
 532 according to the Law] for ever.  
 539 For he too ate from the Table full of life.  
 553 Our Lord replied, Do not trouble the sage woman  
 554 Do not forbid her] in truth  
 555-8 omitted

- 565 the perfumed ... ran] faith and the oil  
 573-4 omitted  
 576 betrothed] anoints  
 583-4 omitted  
 590 Bridegroom] Mystery  
 600 ministered] consecrated  
 616 fruits] sounds  
 618 Who in old age begot the Voice who preceded the Word.  
 622 And the oil which descends over the head is the Holy Spirit  
 630 holy] good  
 637 when he fled] symbolically  
 638 at the end D P add: Let the mountains exult (P dance)  
 like hinds in delight  
 And let the hills too all leap like lambs.  
 640 at the end D adds: Let the sea rejoice for oil pacifies its  
 surge,  
 Let the pools and springs give thanks, along with the rep-  
 tiles in them (= line 645)  
 642 whiteness] coldness  
 643 blow] give praise  
 645 omitted here (but see under 640)  
 646 at the end D adds: And kings of the earth, authorities and  
 dominions. (cf. P)  
 651-2 omitted  
 658 propitiation to His Father] comprehensible to Dust [= humanity]  
 664 clarity] songs (= P)  
 671-2 Holy is the Lord: (when I was) weary and distressed  
 He bound up my (wounds) and gave me relief in my dis-  
 tress;  
 Holy is the Lord, who has made me fragrant with His oil,  
 as with Myron,  
 And when my scent wafts up He will bring me into his  
 Chamber to rejoice. (cf. P)  
 684 at the end D adds: O Guardian, who stands wakeful for  
 the watch,  
 Do not abandon me lest the devil deceive me.  
 693 at the end D (cf. P) adds: On Your shoulders carry me so  
 that I may ascend to Your Father's place -

- 695 You who sought out and found me in the lost coin.  
 696 In Your love] With the serpent (= P)  
 705-6 strength] wisdom (= P)  
 720 omitted  
 727 hope] compassion  
 729 killed ... received them] oppressed ... comfort them  
 741 wicked] persecutors (= P)  
 742 rise ... mitigate] roars mightily against me  
 743 It will not abate my love for You, O Son of the Merciful  
 749 cut off] separate (= P)  
 757 through them] into me (= P)  
 767 staff] measuring line (= P)  
 768 priests be anointed] chief priests be made resplendent  
 772 And all my priests, so as to consecrate in holiness  
 773 and hearts] of those who give You praise  
 775 leaders of] feeble among (= P)  
 May all who are afflicted find gentle relief in You;  
 May all who are in grief find courage in You,  
 And all who are afflicted by Satan be liberated by You.  
 [cf. line 775]  
 786 O Medicine of Life] O Good Physician  
 789-90 May You strengthen the widow with love, for You are  
 her husband;  
 May the orphan find refuge in You, for You are the Fa-  
 794 ther of orphans (cf. P)  
 795 we be ... faith] relief from (sources of) be strengthened  
 802 times] stirrings (= P)  
 806 omitted  
 809 be with You] rejoice in You  
 810 omitted  
 at the end D adds: Let us be there in the bridal chamber  
 of light, full of delights  
 812 His festival with mercy] His Kingdom by grace.

- 271-2 D transposes the lines  
 273 Levite| Hebrew  
 278 anointed| marked (= P)  
 282 pure body| splendid head  
 283 that were hidden in him| luminously  
 284 For the river Jordan grew warm for Him at the Baptism  
 287 So with David as if this had actually happened.  
 295 pure Myron| fine myrrh (= P)  
 298 And in his childhood He filled him with wisdom and  
 insight.  
 302 in truth| voluntarily  
 311-12 Priesthood, prophecy and royalty,  
 For He is King, High Priest, and Lord of kings.  
 315-6 omitted (cf. P)  
 319 Come now and see the bishop clothed in the image of  
 the Father,  
 clothed in white, like light, in sanctity,  
 resplendent, purified, trembling, quaking and full of fear.  
 (= P)  
 326 at the end D P add: He empties out oil upon oil, min-  
 gling it carefully,  
 For Divinity poured itself out over humanity:  
 Hidden oil, since the Divinity is hidden,  
 And oil that is (readily) found, for humanity is to be  
 found every day.  
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 suffering when you enter  
 338 omitted  
 344 Imitate Him who| At the meal He  
 353 nations of the earth| priests of the People  
 368 For with them Moses showed His type in the place of  
 propitiation (= P)  
 374 the secrets| true things (= P)  
 377 choirs| mysteries  
 391 holiness| songs of praise  
 404 But our Sun leaves the west and proceeds;  
 To the south He calls out 'Blow' [Cant 4:16!], as He glad-  
 ly comes,  
 for I have left behind me darkness and error. (cf. P)



- 408 enters ... beatitude] and Warrior enters  
 428-9 omitted  
 430 at the end D adds: It is He who truly perfects all myster-  
 ies,  
 Life-giving in divine and natural fashion.  
 433 this oil] the pure Myron  
 438 And may that person be renewed, full of joys  
 442, 444, 446 omitted (P omits 444 and 446)  
 449 new sons ... old ones] sons of the Church ... aliens  
 454 The number by which the Trinity is depicted.  
 457 Above ... and disciples] In the sight of ... He was raised  
 up  
 458 The Son to the Father, with both sides gazing at Him  
 459 he shows himself] above the Bema  
 460 The mystery of the anointing ascends and manifests itself  
 465, 467 wonder] awe  
 470 does ... us] was raised up to His Begetter  
 481-2 He is distributed, with examination to those who are  
 true,  
 For the Lord is to be feared, and all disputers are unwor-  
 thy of Him.  
 For the purpose of its community (each) church takes  
 some carefully,  
 Just as in the case of the Manna, a measure for each,  
 without any addition. (cf. P)  
 483 signed] baptized  
 486 There is no way that the Lord will be sacrificed (again)  
 for him.  
 501 for us] because of it (= P)  
 508 them] us  
 515 the prophet] David  
 517 In the oil he depicted (baptismal) oil, which is full of life.  
 520 The Church first distributes the oil, and then the wine.  
 523 made perfect and completed] and is clothed in Myron  
 528 Unless ... regeneration] If you are not born of the Spirit  
 532 according to the Law] for ever.  
 539 For he too ate from the Table full of life.  
 553 Our Lord replied, Do not trouble the sage woman  
 554 Do not forbid her] in truth  
 555-8 omitted

- 271-2 D transposes the lines  
 273 Levite| Hebrew  
 278 anointed| marked (= P)  
 282 pure body| splendid head  
 283 that were hidden in him| luminously  
 284 For the river Jordan grew warm for Him at the Baptism  
 287 So with David as if this had actually happened.  
 295 pure Myron| fine myrrh (= P)  
 298 And in his childhood He filled him with wisdom and insight.  
 302 in truth| voluntarily  
 311-12 Priesthood, prophecy and royalty,  
 For He is King, High Priest, and Lord of kings.  
 315-6 omitted (cf. P)  
 319 Come now and see the bishop clothed in the image of the Father,  
 clothed in white, like light, in sanctity,  
 resplendent, purified, trembling, quaking and full of fear.  
 (= P)  
 326 at the end D P add: He empties out oil upon oil, mingling it carefully,  
 For Divinity poured itself out over humanity:  
 Hidden oil, since the Divinity is hidden,  
 And oil that is (readily) found, for humanity is to be found every day.  
 333-5 D has the sequence 334, 335, 333  
 336 at the end D P add: Therefore take to yourself tears and suffering when you enter  
 338 omitted  
 344 Imitate Him who| At the meal He  
 353 nations of the earth| priests of the People  
 368 For with them Moses showed His type in the place of propitiation (= P)  
 374 the secrets| true things (= P)  
 377 choirs| mysteries  
 391 holiness| songs of praise  
 404 But our Sun leaves the west and proceeds;  
 'To the south He calls out 'Blow' [Cant 4:16!], as He gladly comes,  
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 554 Do not forbid her] in truth  
 555-8 omitted

- 565 the perfumed ... ran] faith and the oil  
 573-4 omitted  
 576 betrothed] anoints  
 583-4 omitted  
 590 Bridegroom] Mystery  
 600 ministered] consecrated  
 616 fruits] sounds  
 618 Who in old age begot the Voice who preceded the Word.  
 622 And the oil which descends over the head is the Holy Spirit  
 630 holy] good  
 637 when he fled] symbolically  
 638 at the end D P add: Let the mountains exult (P dance) like hinds in delight  
 And let the hills too all leap like lambs.  
 640 at the end D adds: Let the sea rejoice for oil pacifies its surge,  
 Let the pools and springs give thanks, along with the reptiles in them (= line 645)  
 642 whiteness] coldness  
 643 blow] give praise  
 645 omitted here (but see under 640)  
 646 at the end D adds: And kings of the earth, authorities and dominions. (cf. P)  
 651-2 omitted  
 658 propitiation to His Father] comprehensible to Dust [= humanity]  
 664 clarity] songs (= P)  
 671-2 Holy is the Lord: (when I was) weary and distressed  
 He bound up my (wounds) and gave me relief in my distress;  
 Holy is the Lord, who has made me fragrant with His oil, as with Myron,  
 And when my scent wafts up He will bring me into his Chamber to rejoice. (cf. P)  
 684 at the end D adds: O Guardian, who stands wakeful for the watch,  
 Do not abandon me lest the devil deceive me.  
 693 at the end D (cf. P) adds: On Your shoulders carry me so that I may ascend to Your Father's place –

- You who sought out and found me in the lost coin.  
 695 In Your love| With the serpent (= P)  
 696 strength| wisdom (= P)  
 705-6 omitted  
 720 hope| compassion  
 727 killed ... received them| oppressed ... comfort them  
 729 wicked| persecutors (= P)  
 741 rise ... mitigate| roars mightily against me  
 742 It will not abate my love for You, O Son of the Merciful  
 743 cut off| separate (= P)  
 749 through them| into me (= P)  
 757 staff| measuring line (= P)  
 767 priests be anointed| chief priests be made resplendent  
 768 And all my priests, so as to consecrate in holiness  
 772 and hearts| of those who give You praise  
 773 leaders of| feeble among (= P)  
 775 May all who are afflicted find gentle relief in You;  
 May all who are in grief find courage in You,  
 And all who are afflicted by Satan be liberated by You.  
 [cf. line 775]  
 786 O Medicine of Life| O Good Physician  
 789-90 May You strengthen the widow with love, for You are  
 her husband;  
 May the orphan find refuge in You, for You are the Fa-  
 ther of orphans (cf. P)  
 794 we be ... faith| relief from (sources of) be strengthened  
 795 times| stirrings (= P)  
 802 omitted  
 806 be with You| rejoice in You  
 809 omitted  
 810 at the end D adds: Let us be there in the bridal chamber  
 of light, full of delights  
 812 His festival with mercy| His Kingdom by grace.



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George was one of the last scholarly Syrian Orthodox bishops to live in the early Islamic period. His metrical homily, probably composed to be sung during the consecration of the Myron, is presented here with the vocalised Syriac text and English translation on facing pages.

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[www.gorgiaspress.com](http://www.gorgiaspress.com)

ISBN 978-1-4632-0731-1



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